

OBSERVATIONS ON THE FOUR BOOKS CALLED **GOSPELS**



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Protestant priests argue as follows in one of the pamphlets they have published: *“Muslims, unaware of the history of Gospels, assert that the Gospels kept by Christians are not genuine and that Christians defiled and changed the Bible in order to conceal the verses testifying the prophethood of Muhammad ‘alaihis-salâm’. They will be answered as follows: scholars such as Imâm-i-Bukhârî, Shah Weliyy-ullah Dehlewî, Fakkhr-ud-dîn-i-Râdhî, Sayyid Ahmad, an Indian scholar, and others declare that the Gospels used today are the same as those that were used before the time of hadrat Muhammad ‘sall-Allâhu ‘alaihi wa sallam’, and so they are not changed. Several very old copies of the Bible existing in some well-known European libraries bear witness to the truth of our claim. Therefore, if Muslims have any proofs to corroborate their assertions that the Bible was interpolated, be it in the Gospels they have or in the versions that were translated to various languages before ‘Asr-i-sa’âdat (the time of our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ and his four rightly-guided Khalîfas), we challenge that Muslims disclose all such proofs.”*

It is a pleasure for us Muslims to take up this challenge of theirs and put forward all the proofs they want, one by one.

As is known, the Holy Bible, the basis of Christian creed, is of two divisions: **Old Testament**, and **New Testament**. The division called **Old Testament** consists of chapters said to have been taken from the heavenly book Taurah and episodes ascribed to some Israelite Prophets. The **New Testament** consists of the four Gospels and some epistles and pamphlets claimed to have been sent forth by some apostle, e.g. Paul. It is admitted by Christians also that the books of Old Testament were defiled. Those who would like to get detailed information in this respect may have recourse to the book **Iz-hâr-ul-haqq**, by Rahmatullah Efendi ‘rahmatullâh-i-aleyh’. We shall not give detailed information

concerning the Old Testament here. [Jews augmented the persecutions and torments they had been practising over the Nazarenes. In addition to these persecutions and murders, they calumniated Îsâ ‘alaihis-salâm’ and his blessed mother, hadrat Maryam (Miriam, Mary), so much so that they went so far as to call that exalted Prophet an illegitimate child and his blessed mother a fornicator. In order to prove that the Holy Book of Taurah, which was revealed by Allâhu ta’âlâ, did not contain such abominable, detestable slanders, the Nazarenes translated the Taurah to Latin. In the final part of our book, detailed information will be given about the inner nature of the Jewish religion and the slanders and enmities that Jewry has done to Muslims and Christians, i.e. in the chapter headlined **Judaism, the Taurah, the Talmud.**]

Strauss, a Protestant historian, [Strauss, (David Friedrich), is a German historian. He died in 1291 [A.D. 1874]. He published such works as The Life of Christ, Instruction on Christianity, The New Life of Jesus Christ] states as follows: “During the early years of expansion of Christianity the Christians made a Greek translation of the Old Testament, which had already been interpolated a number of times by Jewry. The Jews protested, with the pretext that the translation did not agree with the Israelite books that they had then. In order to find such answers as would rebut the Jews, the Christians made some new additions to the Greek version of the Old Testament. For example, several names which were supposed to be the names of Îsâ’s ‘alaihis-salâm’ ancestors were inserted into the Zebûr (Psalter, Book of Psalms in the Old Testament, the heavenly Book revealed to Dâwûd ‘alaihis-salâm’). The section on Îsâ’s ‘alaihis-salâm’ entering Hell was placed in the book of Jeremiah. The Jews, upon seeing these interpolations, clamoured, “These things do not exist in our book.” The Christians answered, “You cheaters have no fear of Allah! You dare to change the holy books,” and attacked the Jews. Later, these quarrels between the Christians and the Jews intensified. The Christian priests began to doubt and falter. Thus the Christians were fractured into a number of groups. The disagreements caused many wars among them. Three hundred and twenty-five years after Îsâ ‘alaihis-salâm’ three hundred and nineteen priests came together at the Nicene council with the command of Constantine the Great, the Byzantine Greek Emperor. They started a collective deliberation and consultation on the copies of the **Holy Bible**, each of which contained a

number of uncertainties and inconsistencies. In this council, those who believed in the divinity of Îsâ ‘alaihis-salâm’ were in the ascendant. Adding some translations from the Israelite books, they reshaped the **Holy Bible**. They decided that all copies, other than the one they had just sanctioned, were doubtful. This decision was stated in the introduction which Jerome wrote for this new version. [Jerome, Saint, is called Irûnimus by the Arabs. He stayed in Istanbul for three years. He went to Rome in 382. He became the Pope’s secretary. He translated the Holy Bible to Latin. His day is celebrated on September 30th. His translation became the church’s official Bible]. In 364 another council, called Lodisia, was convened. This council, after sanctioning the books of the Old Testament, also sanctioned the authenticity and dependability of the Book of Esther, which had been repudiated in the Nicene council, and the six epistles that were attributed to the Apostles. These six epistles are the epistle of Jacob, the two epistles of Peter, the second and the third epistles of John, the epistle of Judah, and the epistle written to the Hebrews by Paul. They publicized the authenticity of these books and epistles. John’s Book of Revelations (the Apocalypse) was not sanctioned in either of the councils convened in 325 and 364; so it remained doubtful. Later, in 397, a council of hundred and twenty-six members was convened in Carthage. This council sanctioned the authenticity of a few of the books that had been found dubious or false, and so rejected, by the previous two councils. These books are Tobit (Apocrypha), Baruch, Ecclesiasticus, Maccabees, and John’s book of Revelations. After the sanctioning of these books by the Carthaginian council, all those books that had been said to be doubtful became acceptable to all Christians. This state lasted for a period of twelve hundred years. With the emergence of Protestantism, grave hesitations arose concerning the books Tobit, Baruch, Judith, Song (of Solomon), Ecclesiastes (Ecclesiasticus), I Maccabees, and II Maccabees. The Protestants claimed that these books, accepted by the earlier Christians, were to be rejected as uncanonical. They repudiated some chapters of Esther, and sanctioned some others. They proved these repudiations and sanctionings through various evidences. One of these evidences was that the originals of these books, which were in Hebrew and Caledonian (Celtic) languages, did not exist then. The historian priest Vivibius writes in the twenty-second chapter of the fourth volume of his book that all the books mentioned above, particularly II Maccabees, were changed.”

Protestants themselves admitted the fact that the councils, that is, the clerical assemblies, who had been looked on as inspired with the Holy Spirit and whose decisions had been considered the basis of Christianity by all Christians for twelve hundred years, had been agreeing in error and aberration. Nevertheless, they accepted many of the quite unreasonable and inadmissible decisions of those councils. Thus they took an unprecedented course that was based on contradictory principles. What a surprising event it would be for millions of discreet Christians to look on a religion whose essence is covered with doubts and uncertainties as a means of happiness and salvation, alluring the hearts towards itself; one would bite one's finger with astonishment.

Christians obtain the principles of belief both from the Old Testament and from the New Testament. These books are not free from doubts and hesitations. Neither of them has been proven to have survived to our time through a sound document. In other words, they have not been transmitted through a series of true people from Īsā 'alaihis-salâm' to our time. As is known, a book's authenticity and heavenliness, that is, its admittance as a book revealed by Allâhu ta'âlâ depends on an authoritative declaration such as, "This book has been written (revealed) through Prophet so and so and is free from being changed or defiled and has reached us by being transmitted through sound documents and true people." Unless this is firmly documented to people with common sense, doubts and hesitations concerning the book in question will not go away. For, a book that is attributed to a person considered to be endowed with divine revelations will not prove by itself the fact that it has been arranged by that person himself. Nor will a few Christian groups' claims, based on sheer bigotry and zeal, suffice to prove the book's validity. Christian priests do not have any documents to prove the soundness of their Holy Bible, except that they attribute it to one of the past Prophets or Apostles. These claims of theirs are not a proof persuasive enough to lay down the principles of belief [îmân] or to remove doubts as to their authenticity. No one who is wise enough would feel safe and peaceful if his religion, which would guide him to comfort and peace in this world and save him from torment and take him to eternal felicity in the next world, were based on precarious essentials. As a matter of fact, Christians deny and reject most of the books in the Old Testament and more than seventy of the New Testament books

which tell about hadrat Îsâ and hadrat Maryam (Mary) or events in their time and which partly exist still today, and they call them ‘fictitious lies’.” There is detailed knowledge in this respect in the book **Idh-âh-ul-haqq**.

Christian priests, the early ones and the modern ones alike, unanimously state that Matthew’s Gospel was in Hebrew. Later, during their factious fractioning into sects, Christians lost that original version. The existing version of Matthew’s Gospel today is a translation of the original Hebrew version, the translator being anonymous. Even Jerome, an outstanding Christian priest, concedes that its translator has remained anonymous so far.

Thomas Ward, a Catholic, says in an article of his, “Some early Christian scholars had suspicion about the authenticity of the last chapter of Mark’s Gospel, some about a few verses of the twenty-second chapter of Luke’s Gospel, and some others about the first two chapters of Luke’s Gospel. The version of the Bible possessed by the Marcion group of Christians does not contain these two chapters.” Norton^[1] states about Mark’s Gospel as follows in the seventieth page of his book, which was published in Boston in 1253 [A.D. 1837]: “This Gospel contains paragraphs that need scrutiny, e.g. the part from the ninth verse to the end of the sixteenth chapter.” Norton says that though the text does not have any signs to arouse doubt, the so-called verses were inserted in its interpretation, and gives a series of evidences to prove it, and then states: “When we study the habits of the scribes, who copied from the books, we see that they tried to insert their own ideas into the texts rather than trying to understand and write the paragraphs. When this fact is known, it will be understood why the paragraphs in the Bible are doubtful.”

The Gospel attributed to John does not have a sound

[1] **NORTON, Andrews**, American Biblical scholar and educator. He was born in 1201 [A.D. 1786]. He died on September 18, 1853. He graduated from Harvard in 1804, and after studying theology was a tutor in Bowdoin College in 1809. He returned to Harvard, in 1811, as a mathematical tutor there; and became, in 1813, librarian of the university and lecturer on Biblical criticism and interpretation. From 1819 to 1830 he was Dexter professor of Sacred literature. He was among the most eminent exponents of **unitarianism** [which rejected trinity and upheld the belief in the Unity of Allah], equally strong in his protests against Calvinism and the naturalistic theology represented by Theodore Parker. He published *A Statement of Reasons for not Believing the Doctrins of Trinitarians* (1833). [Encyclopedia Americana, Volume: 20, p. 464].

document of transmission, either. Like Mark's Gospel, it contains ambiguous and contradictory paragraphs that need scrutiny. For example:

First, this Gospel does not contain any evidence to prove that John wrote what he had seen. A judgement will remain valid unless it is proven to the contrary.

Second, it is stated in the twenty-fourth verse of the twenty-first chapter of John, "This is the disciple [John] which testifieth of these things, and wrote these things: and we know that his testimony is true." (John: 21-24) As is seen, this statement about John belongs to the scribe that wrote John's Gospel. In this verse John is mentioned with the third person (absent) pronoun 'his', and the scribe who wrote (fabricated) the book mentions himself with the pronoun 'we', which signifies the author. This comes to mean that the author of John's Gospel is someone other than John. The author claims to have knowledge of the trueness of John's testimony. In conclusion, the man that wrote this Gospel obtained possession of some of John's epistles and wrote this book after rendering some excisions and additions.

Third, in the second century of the Christian era, when controversies and objections as to the authenticity of John's Gospel appeared, Iranaeus, a pupil of Polycarpe who was a disciple of John, was still alive. Why did he not answer the objectors by proving the authenticity of the Gospel he had transmitted by documents? If his transmission (the Gospel of John taught by him) had been true, he would have cried out and said, "My transmission is true." The predication that "the matter of authenticity should not have been discussed between Polycarpe and his pupil Iranaeus" would be far from factual. Would it have been logically possible for Iranaeus not to have learned anything about the authenticity of the Gospel they were reading by at least asking, "Is this Gospel John's?", while asking and learning about many useless matters from his master? His having forgotten would be an even weaker probability. For Iranaeus is well-known for full cognizance of his master's way and habits and his strong memory to keep well what he learned. Eusebius (of Caesaria), in the two hundred and nineteenth page of the twentieth chapter of the fifth book of his history, which was published in 1263 [A.D. 1847], quotes Iranaeus' statements about the languages in which John's Gospel was transmitted, as follows: "As a bestowment of Allâhu ta'âlâ, I heard and memorized these words. I did not write them down. This has been my habit since long ago. Thus I have

been saying and reciting what I learned.” As is seen, the Gospel was denied even in the second century and such denials could not be answered by proving its authenticity. Celsus, a Christian scholar, cried out in the second Christian century that “Christians changed their Bible in a manner as to defile its meaning three to five times or even more.” Faustus, an outstanding Manichaean scholar, said in the fourth Christian century, “Changes were made in Biblical books. It is true. The Old Testament was not compiled by Îsâ ‘alaihi-salâm’ or by the Apostles. It was represented in the name of evangelists or their colleagues with a view to gaining popularity. Books containing many errors and paradoxes were published and thus Christians were hurt.”

Fourth, Herald, a Catholic, citing from an editor named Estadlen in the two hundred and fiftieth page of the seventh volume of his book published in 1844, states that he does not doubt the fact that John’s Gospel was written by one of the pupils of the Alexandrian school.

Fifth, Bretschneider says that John’s Gospel, or John’s epistles, does not belong to John as a whole, and that it may have been written by an anonymous scribe in the second century, [Bretschneider (1776-1848) was a German Protestant theologist who wrote a book to criticize the Bible].

Sixth, Cirdinius said that “John’s Gospel had twenty chapters. Later the twenty-first chapter was added by the church of Ephesus.”

Seventh, this Gospel of John, together with all its contents, was rejected by the group of Alogience in the second Christian century.

Eighth, eleven verses at the beginning of the eighth chapter of John’s Gospel have been rejected by all Christian men of knowledge.

Ninth, during the compilation of the four Gospels, many erroneous transmissions without any documents were inserted into them. These transmissions do not even have any documents to testify the authenticity of the existing four Gospels. Thomas Hartwell states in the second chapter of the fourth volume of his interpretation published in 1237 [A.D. 1822], “The information reaching us concerning the times of edition of the Gospels is insufficient and inconclusive. It gives us no help as to the dependability of the Gospels. The early Christian men of religion continued to write wrong transmissions that they accepted and

took for granted. Their successors, because of the respect they felt for them, unanimously accepted their writings without even considering whether they were true or not. Thus, all these careless and superficial transmissions passed from one scribe to another, from one version to another, and reached our time. And now, after so many centuries, it is very difficult to purify the Gospels of wrong transmissions.” He says in the same volume, “The first Gospel, i.e. Matthew’s Gospel, was edited in the thirty-seventh, thirty-eighth, forty-first, forty-seventh, sixty-first, sixty-second, sixty-third, sixty-fourth or sixty-fifth years of the Christian era, and the second Gospel, i.e. the Gospel of Mark, was edited in the fifty-sixth year of the Christian era or in some year before the sixty-fifth year. According to a more dependable view, it was edited in the sixtieth or sixty-third year. The third Gospel, the Gospel of Luke, was edited in the fifty-third, sixty-third or sixty-fourth years of the Christian era, and the Gospel of John in the sixty-eighth, sixty-ninth, seventieth or ninety-eighth years.” There is no document or proof to testify that the epistle to the Hebrews and the second epistle of Peter and the second and third epistles of John and the epistle of Jacob and the epistle of Judah and the Revelation of John were transmitted by the Apostles. Their soundness was doubtful until the year 365. Some of their parts were rejected as erroneous by Christian religious scholars preceding that time. In fact, the versions translated into the Syrian language do not contain those parts. All the Arab churches rejected the soundness [authenticity] of the second epistle of Peter, the second and third epistles of John, the epistle of Judah and the Revelation of John. Horn, a Biblical scholar, says in the two hundred and sixth and two hundred and seventh pages of the second book of his interpretation, “Peter’s epistle, Judah’s epistle, the second and the third epistles and the Revelation of John, the nine verses from the second verse to the eleventh verse of the eighth chapter of the Gospel of John and the seventh verse of the fifth chapter of the first book of John never existed in the Syriac copies of the Bible.” This means to say that the translator, who wrote the Syriac version, knew that the sections we have just mentioned could not be documents for an authentic religious principle, and did not translate these parts which he noticed during translation. Ward, a Catholic, in the thirty-seventh page of his book published in 1841, quotes Rogers, a Protestant, as saying, “Because the Hebrew epistle contradicted the creed taught in the epistle of Jacob, in the second and third epistles of John and in his

Revelation, the ecclesiastical authorities excised these epistles from the Holy Bible.” Dactrice states that, till the time of Josneys not every book was accepted as authentic, and insists that the epistle of Jacob, the epistle of Judah, the second epistle of Peter, the second and third epistles of John did not contain information compiled and written by the Apostles. He adds that, “The Hebrew epistle was rejected until a certain time, and the second and third epistles of Peter, the Revelation of John and the epistle of Judah were not accepted as authentic by the Syrian and Arabian churches; yet we take them for granted, that is, we accept them as authentic.”

Dr. Nathaniel Lardner, a Christian Biblical scholar, states in the hundred and seventy-fifth page of the fourth book of his interpretation, “The book of Revelations of John was not accepted as authentic by Serl and his contemporary Orshilim, that is, by the church of Jerusalem. The index of the book ‘Canon’, written by Serl, does not even contain the name of this book.” He gives more detailed information in the three hundred and twenty-third page, and writes, “The Revelation of John does not exist in the Syrian translations of the early Gospels. They do not contain any marginal notes written on them by such editors as Webar Hiberios or Jacob. Also, Waybidiscou did not include the second epistle of Peter, the second and third epistles of John, the Revelation of John or the epistle of Judas in his index of books. The Syrians are of the same opinion.”

Herald, a Catholic, says in the two hundred and sixth page of the seventh volume of his book: “As Raus states in the hundred and sixtieth page of his book, most of the notables of the Protestant church do not accept the authenticity of John’s Revelations.” Prof. Rabwald states, “John’s Gospel and John’s epistles and Revelations cannot have been written by the same person,” and proves this by strong documentation. Vivisbius, quoting from Webunisicheen in the twenty-fifth chapter of the seventh volume of his ‘History’, says that the early priests tried to excise the Revelations of John from the Holy Bible, and adds: “This book of Revelations is thoroughly nonsensical. It is quite wrong to attribute it to John, who was one of the Apostles. It is ignorance and being unaware of the facts. The person who wrote it was neither an apostle nor a follower of the Messiah, nor was he a pious person. Perhaps this book of Revelations was written by a Roman named Sern Tehsin (Cerin hac) and was attributed to John.” Further on he says, “But I do not have the capacity to

excise this book, i.e. John's Revelations, from the Holy Bible. For thousands of our Christian brothers revere this John. I confirm that the person who wrote this book had inspirations. But I do not admit that he was the Apostle John, who was the brother of James, an apostle, and the son of Zebedee and the author of the Gospel of John. It is inferrable from his words and manners that he was not an apostle. Nor is the person who wrote the book of Revelations the same John mentioned in the Book of Acts, which tells about the The Acts of The Apostles. For he never went to the country of Isaiah. The person who wrote that Gospel was another John, who was an inhabitant of Isaiah. Again, as is inferred from the paragraphs and expressions in the Gospel of John, in the epistles and in the Revelations, John, who is the editor of John's Gospel and the epistles, is not the same John who compiled the Book of Revelations. For the paragraphs in the Gospel and in the epistles are well arranged and have a smooth language in Greek. They do not contain erroneous expressions. The case is not so with the discourse in the Book of Revelations; it is written in a queer, unusual style unwonted in Greek. John the Apostle does not mention his name overtly in his Gospel and epistles; he writes of himself as 'the speaker' or in the third person singular. He directly gets into the matter under question without giving lengthy information of himself. As for the author of Revelations; he uses quite a different style. For example, the first verse of the first chapter of John's Revelations reads as follows: 'The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass and he sent and signified it by his angel unto his servant John:' (Rev: 1-1) The ninth verse reads as follows: 'I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, ...' (Rev: 1-9) The eighth verse of the twenty-second chapter reads as follows: 'And I John saw these things, and heard them. ...' (Rev: 22-8) As is seen, these verses, unlike the style followed by the Apostles, mention the speaker's name clearly. If it is suggested that unlike his past habit, he (John) might have mentioned his name clearly here in order to make his people know about him, the following answer is appropriate: If his purpose had been so, he should have written the nickname and title belonging to him. For example, he should have used such expressions as, 'I am John, the brother of James and the son of Zebedee and the beloved disciple of the Messiah.' Avoiding mentioning his own qualification and differentiating himself from

other people, he used such expressions as ‘your brother’, ‘who saw these things,’ etc. Our purpose here is not to make fun of reasonable people, but to clarify the distinction between the styles of expression and writing of the two people.” Here we end our quotation from Vivisbius.

Again, it is written in the third chapter of the third book of the history of Eusebius, “The first epistle of Peter is authentic. But his second epistle cannot be from the Holy Bible. Paul’s fourteen epistles are real. But some people excised his epistles to the Hebrew’s from the Holy Bible.” Eusebius states in the twenty-fifth chapter of his same book that there is disagreement on the epistle of Jacob, the epistle of Judas, the second epistle of Peter, and the second and third epistles of John, and that their real authors are unknown. Eusebius says in the twenty-fifth chapter of the sixth book of this same history, “Airgin’s account of the epistle to the Hebrews is as follows: This epistle, which is very popular among the Christians, was written by some Gulnaht in Shab-i-Rûm. Some people said that it was translated by Luke.” Irenaeus (140-220), an early theologian, Polinius, one of the dignitaries in 220, and Pontius, in 251, rejected the epistle to the Hebrews entirely. Tortilin Bersper of Carthage, one of the dignitaries of A.D. 200, says: “The Hebrew epistle belongs to Barnabas.” Kis Bertsper Rûm, one of the notables of 212, says: “The epistles of Paul are virtually thirteen; the fourteenth, the Hebrew epistle, is not one of them.” Saey Pern Bashb of Carthage, in 248, did not even mention the name of this epistle. The Syrian church has not accepted, so far, the authenticity of the second epistle of Peter and the second and third epistles of John. Aiscalcen, a notable Christian, says: “The person who wrote the second epistle of Peter wasted his time by doing so.” It is written as follows in the Biblical History published in 1266 [A.D. 1850]: “A writer named Critius says that the epistle of Judas belongs to John, who was the fifteenth usqf (priest) of Jerusalem during the reign of Aydernick.” [Usqf: a ranking clergy responsible for reading the Bible.] Airgin, an early writer who interpreted the Gospel of John, says in the fifth book of this interpretation of his: “Paul did not write epistles to every church; and the epistles he wrote to some churches consisted of a few lines.” As is inferred from this statement of Airgin’s, none of the epistles said to be Paul’s belongs to him; all of them belong to some other writer, but are attributed to him. The second chapter of the epistle that Paul wrote to Galatians contains the following statements, from the

eleventh verse to the sixteenth verse: “But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.” “For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.” “And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.” “But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” “We who are Jews by nature, and not sinners of the Gentiles,” “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.” (Galatians: 2-11, 12, 13, 14, 15, 16)

Because the initial part of these statements contradicts the final part, one of the parts, (that is, either the beginning part or the final part), must have been added afterwards. For, although Paul writes in the beginning of his epistle [eleventh verse] how he scolded Peter in Antioch, the guilt he blamed him for was his eating with other people, i.e. pagans, which was against Jewish customs. [Supposing it were not an insolence for him to direct the insults we have mentioned above towards such a person as Peter, who had been inspired by the Holy Spirit and served the Messiah.] In fact, his scolding him was based on the following reasoning: “A Jew as you are, you slight the commandments of your religion like pagans. How can you have the face to call them to (follow) the Jewish canon?” But after this (reasoning) Paul changes his course and begins to explain the futility of the canonical commandments. In the third chapter, after long discourse on the needlessness of worships, he says that he has entirely adapted himself to the canonical laws of Mûsâ ‘alaihis-salâm’. As a matter of fact, the seventeenth to the twenty-sixth verses of the twenty-first chapter of the Book of Acts read as follows: “And when we were come to Jerusalem, the brethren received us gladly.” “And the day following Paul went in with us unto James; and all the elders were present.” “And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.” “And when they heard it, they glorified the Lord, and said unto him, Thou seest,

brother, how many thousands of Jews there are which believe; and they are all zealous of the law;" "And they are informed of these, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." "What is it therefore? the multitude must needs come together: for they will hear that thou art come." "Do therefore this that we say to thee: We have four men which have a vow on them;" "Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law." "As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication." "Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them." (The Acts: 21-17, 18, 19, 20, 21, 22, 23, 24, 25, 26)

As seen, Paul, who kept saying that "The body will not be clean by (following) the canon. Though accursed for us, the Messiah has saved us from the commandments of the canon," follows the old people's advice, adapts himself to the canon by cleaning himself and enters the temple.

Three verses from Paul's epistle tell us a few subtle facts about the mysteries of Christianity:

First: It was rumoured among the Jews believing the Messiah that Paul was saying, "Circumcision is unnecessary." This comes to mean that the Jews, who had believed Îsâ 'alaihis-salâm' on condition that they would not desist from the canon of Mûsâ 'alaihis-salâm', did not approve the changing of the canonical laws of Mûsâ 'alaihis-salâm.'

Second: At that time it was not considered important whether the canonical laws would continue to exist. The person, who was one of the apostles of Îsâ 'alaihis-salâm', said, "The people must be gathered together whatever the cost;" hence it is inferred that his real purpose was to bring the people together in their own religion by using all sorts of methods. This suggestion, which an apostle of Îsâ 'alaihis-salâm' had the courage to make to Paul only in order to bring the people together, betrays the basis on which Christianity was founded.

Third: Papias, who was the bishop of Hiramopolis towards the middle of the second Christian century, referred to two short treatises pertaining to the words and acts of Îsâ ‘alaihis-salâm’. One of them is a treatise by Mark, who was the interpreter of the Apostle Peter, the other is Matthew’s treatise, a compilation of Hebrew commandments and rules. Papias stated that the treatise belonging to Mark was very short, inadequate, not written in chronological order, consisting of some stories and traditions. This signifies that, in the middle of the second century, Matthew and Mark had a treatise each; Papias saw them and wrote about them, describing them and pointing out the differences between them.

As for the Gospels of Matthew and Mark existing today; they are quite alike, both being detailed in such a manner as if they were copied from each other. It is apparent that these are not the versions seen by Papias and that those versions were later enlarged by additions.

On the other hand, Papias never mentioned the Gospels of Luke and John. Papias, who was in Hiramopolis and, naturally, met John’s disciples and learned some facts from them, did not even say a single word about the Gospel of John. This fact shows that the Gospel of John was written some time afterwards.

THE GOSPEL OF MATTHEW

The ninth verse of the ninth chapter of the Gospel of Matthew reads as follows: “And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.” (Matt: 9-9) Now, please pay close attention to this point: if Matthew himself wrote these statements, why did he use the name Matthew in the third person instead of speaking as Matthew himself? [If the author of this Gospel had been Matthew himself, he would have said, “As I was sitting at the customs place, Îsâ ‘alaihis-salâm’ passed by. When he saw me he told me to follow him, to walk behind him. So I stood up and followed him, walked behind him.”]

In the Gospel of Matthew, every speech quoted from Îsâ ‘alaihis-salâm’ is so long that it is impossible to say any one of them at one sitting, at one time. In fact, the advice and the directions that he gave to the apostles in the tenth chapter, his continuous words in the fifth, sixth and seventh chapters, his scolding of the Persians in the twenty-third chapter, his continuous exemplifications in the eighth chapter are absolutely not short enough to occur within one sitting. A proof of this is that these same speeches and exemplifications of his are divided into various sittings in the other Gospels. This means to say that the author of this Gospel is not Matthew, the customs officer, the faithful companion of Îsâ ‘alaihis-salâm’.

In the Gospel of Matthew, miracles (mu’jiza) of Îsâ ‘alaihis-salâm’ such as his curing the poor people who were blind, leprous or paralyzed, his feeding large numbers of poor people, are mentioned at two different places each. The Gospels of Mark and Luke, on the other hand, mention each of these events at one place. Hence, the author of the Gospel attributed to Matthew probably consulted two sources when writing the book and saw the same event in both sources. Then, perhaps, thinking the two events were different, he wrote them as such in his book.

It is written in the fifth verse of the tenth chapter of the Gospel of Matthew that hadrat Îsâ commanded his messengers,

i.e. the Apostles, not to go to [call] the Gentiles [to their religion] and not to enter the city of Samaria. Further ahead it is said that he cured a pagan captain's servant and Canaanite woman's daughter.

On the one hand, the sixth verse of the seventh chapter says, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, ..." (Matt: 7-6) The nineteenth verse of the twenty-eighth chapter, on the other hand, enjoins, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" (ibid: 28-19)

While the fifth verse of the tenth chapter prohibits, "..., Go not into the way of the Gentiles, and into any city of the Sa-mar'i-tans enter ye not:" (ibid: 10-5), the fourteenth verse of the twenty-fourth chapter commands, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (ibid: 24-14) [This and the preceeding verses are completely contradictory of each other.]

Countless contradictions and oppositions of this sort are repeated in this Gospel. These additions leave no doubt as to the fact that the Gospel of Matthew was interpolated. Some important episodes contained by the other Gospels do not exist in the Gospel of Matthew. For example, the episodes such as the selection of seventy pupils by Îsâ 'alaihis-salâm', his ascension in the Mala-i-hawâriyyûn, his coming to Jerusalem twice for celebrating the Bayram (Holy Day), and Luazer's resurrection from his grave do not exist in this Gospel. Therefore, it is doubtful that the Gospel of Matthew was written by Matthew the Apostle.

THE GOSPEL OF MARK

All historians agree that Mark was not one of the Apostles. Perhaps he was an interpreter to the Apostle Peter.

Papias states, "Mark was an interpreter to Peter. Mark wrote the words and acts of Îsâ 'alaihi-salâm' as correctly as he could recollect them. But he did not write the words and acts of Îsâ 'alaihi-salâm' in a regular order. For he had not heard them from Îsâ 'alaihi-salâm', nor had he ever been with him. As I have said, Mark was only a friend of Peter's. In order to have a book containing his conversations with Peter and the words of Îsâ 'alaihi-salâm', he related the events in a haphazard way, choosing the right time and the appropriate gathering for each event he was to tell about. For this reason, Mark should not be blamed for having written some parts of his book in a manner as if he had learned them from his master, Peter. For Mark did not consider it important to write what he had heard without forgetting or changing any parts."

The early Christian scholars wrote explanations to the Gospel of Mark daily. Iren, one of them, states: "After the deaths of Peter and Paul, Mark wrote what he had memorized before." Calman of Alexandria says: "As Peter was in Rome yet, Peter's pupils asked Mark to write his Gospel. He did so. Peter heard of the writing of the book. But he did not say whether he should write it or not." Eusebius, a historian, says: "Upon hearing of this, Peter was pleased about this effort of his pupils. He ordered that it be read in the church." Nevertheless, the Gospel of Mark appears to be an imitation of the Gospel of Matthew, rather than the epistles of Peter. Accordingly, the book that Papias says was written by Mark must be another one, other than the existing second Gospel. The seventeenth and eighteenth verses of the sixth chapter of the Gospel of Mark read: "For Herod himself had sent forth and laid hold upon John,^[1] and bound him in prison for Herod's sake, his brother Philip's wife: for he had married her." (Mark: 6-17) "For John had said unto Herod, It is not lawful for

[1] Christians call this exalted Prophet John the Baptist.

thee to have thy brother's wife." (ibid: 6-18) This is completely wrong. For the name of Herodias' husband is given clearly as Hirus, not as Philippus, in the fifth chapter of the eighteenth book of the history of Eusebius. This error exists in the Gospel of Matthew, too. In fact, the translators who wrote the Arabic version which was edited in 1821 [1237 hijri] and 1844 changed this verse by having excised the word 'Philippus' from the Gospels of Matthew and Luke, though it exists in the translations done in other years.

Again, the two statements in the twenty-fifth and twenty-sixth verses of the second chapter of the Gospel of Mark bear the following meaning: "Hadrat Îsâ said unto his pupils: Haven't you ever read about how Dâwûd (David) and those who were with him, when they were hungry and in need, entered the home of God and he and also those who were with him ate the sacred bread, which was not permissible for anyone except the rabbis to eat, in the days of Abiathar, the head rabbis?" These statements are wrong, erroneous for two reasons:

First, at that time hadrat Dâwûd was alone. No one was with him. *Second*, in those days the head of rabbis was not Abiatar, but perhaps his father, Ahimlik. [Members of the Congregation of Seventies that administer the Jews' affairs are called Rabbi. Their preachers are called Scribes.]

THE GOSPEL OF LUKE

It is a certain fact that Luke was not one of the Apostles. It is written in the beginning of the Gospel of Luke: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," "Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;" "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent The-oph'i-lus," "That thou mightest know the certainty of those things, wherein thou hast been instructed." (Luke: 1-1, 2, 3, 4)

This paragraph has several denotations:

First; Luke wrote this Gospel as many other people contemporary with him wrote Gospels. *Second;* Luke points out the fact that there is no Gospel written by the Apostles themselves. For he distinguishes the Gospel writers from those who have seen with their own eyes, with the expression "Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; ..."

Third; he does not claim to be a disciple of one of the Apostles. For in his time there were numerous publications, articles and epistles attributed to each of the Apostles; he did not hope that such a documentation, i.e. claiming to be a pupil of one of the Apostles, would cause others to trust his book. Perhaps he thought it a more dependable document to point out that he had observed every fact in its original source and learned everything by personal scrutiny. One point should be noted: recently it has become a customary practice on the part of the Protestant clergy to replace the criticised expressions with some other appropriate expressions, each time a Gospel is reprinted. In fact, with permission, registered with the date 1371 and number 572, given by the (Turkish) Ministry of Education, the British and American Bible companies transformed this paragraph, too. By substituting the expression "As I know all the facts to the most minute details....," with "having had perfect understanding of all things from the very first....," they adapted the meaning to their own goals. But the French versions and the versions printed in Germany retain the meaning we have translated above.

In giving the genealogy of Îsâ 'alaihîs-salâm', the twenty-seventh verse of the third chapter of the Gospel of Luke writes as follows: "Which was the son of Jo-an'na, which was the son of Re'sa, which was the son of Zo-rob'a-bel, which was the son of sa-

la'thi'el, which was the son of Ne'ri," (Luke: 3-27) There are three errors here:

First; the children of Zo-rob'a-bel are written clearly in the nineteenth verse of the third chapter of I Chronicles of the Old Testament. There is no one by the name of Re'sa there. This writing of his contradicts Matthew's writing, too.

Second: Zo-rob'a-bel is the son of Pe-dai'ah. He is not the son of Sa-la'thi el. He is the son of Sa-la'thi-el's brother.

Third; Sa-la'thi-el is the son of Jech-o-ni'as, not the son of Ne'ri. Matthew writes so, too.^[1]

Again, the thirty-sixth verse of the third chapter of the Gospel of Luke reads, "... Sa'la," (Luke: 3-35) "Which was the son of Ca'i'nan, which was the son of Ar-phax'ad," (ibid: 3-36) which is wrong, too. For Sa'la is not the grandson of Ar-phax'ad; he is his son. This fact is stated in the first chapter of I Chronicles (nineteenth verse) and in the eleventh chapter of Genesis [in its tenth, eleventh and twelfth verses].

Also, the first and second verses of the second chapter of the Gospel of Luke, "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed." "(And this taxing was first made when Cy-re'nus was governor of Syria)," (Luke: 2-1, 2) are wrong. The Romans never dominated the whole world; how could they have issued a firman concerning a worldwide taxing? In fact, the Protestant priests, in order to dodge this question as usual, changed these statements in the Istanbul-1886 edition of the New Testament and wrote it as, "In those days a firman concerning the registering of the whole world was issued by the Kaiser Augustus." On the other hand, in the Turkish version issued by the British society in Paris in 1243 [A.D. 1827], this passage is written as, "In those days it befell so that a firman concerning a census of the world was issued by the Cæsar Augustus." "And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; ..," "To be taxed with Mary his espoused wife, ..." (Luke: 2-2, 3, 4) Afterwards, when scrutinies on the passage about the taxing began, it was seen that neither the historians contemporary with Luke nor those a short while before him said anything concerning the taxation. As for Cy-re'ni-us; he became the governor of Syria fifteen years after the birth of Îsâ 'alaihis-salâm'; it is an obvious fact, therefore, that the so-called taxing could not have taken place in his time, supposing after all the doubtful taxing did take place.

[1] Matt: 1-12

THE GOSPEL OF JOHN

As for the Gospel of John; as is known, till the emergence of the fourth Gospel which is attributed to John, the religion of Îsâ ‘alaihis-salâm’ was based on the principle of unity, no different from the canonical laws of Mûsâ ‘alaihis-salâm’ in its fundamentals. For it is the Gospel of John that first mentioned the word ‘trinity’ and which misled the believers of Îsâ ‘alaihis-salâm’ by inserting the doctrine of trinity (believing three Gods) into their belief. For this reason, it is extremely important to search into the facts about the Gospel of John. Various quotations from the books of early Christian men of religion about the Gospel of John have been given above.

This book does not belong to John the son of Zebedee. It was written by an anonymous author after the second century. Contemporary European orientalist historians have proved this fact by various evidences.

First evidence: It is written as follows at the beginning of the Gospel of John: “In the beginning was the Word, and the Word was with God, and the Word was God.” (John: 1-1) These words are of the subtle matters of the knowledge of Word and do not exist in any of the other Gospels. If these words had been heard from Îsâ ‘alaihis-salâm’, they would exist in the other Gospels, too. Hence, the author is not John the apostle but another person, who must have studied the Platonic philosophy of three hypostases in Roman and Alexandrian schools. As a matter of fact, this will be explicated below.

Second evidence: The writings about the adulteress, from the first verse to the eleventh in the eighth chapter of the Gospel of John, are repudiated by all Christian churches, who say that those writings are not Biblical. This means to say that the author compiled a number of Gospels he came across, adding many other things he happened to find here and there; or someone after him added these verses. According to the first case, the author wrote a compilation without distinguishing between the true and the untrue. So the compilation he wrote consists of unacceptable things. According to the second case, it must be admitted that this Gospel was interpolated. In either case, it is of doubtful origin

and does not deserve trust.

Third evidence: Some examples, occurrences and miracles narrated in the other Gospels do not exist in this Gospel, which in its turn contains a number of things non-existent in the others. Episodes such as Luazer's coming back to life, the water's changing into wine, his (Jesus) confiding his beloved disciple and his mother to each other, exist only in the Gospel of John and not in the others. Later on we shall give detailed information in this respect.

Fourth evidence: Of the early Christians, neither Papias nor Justinien mentioned seeing this Gospel. Justinien, especially, who admitted that the author of the Gospel of John was not John himself, did not say anything about this Gospel.

Fifth evidence: The way of expression in the narration of the events compiled in the other three Gospels is quite contrary to the style of discourse used in the Gospel of John. For example, in the other three Gospels Îsâ 'alaihis-salâm', like a tutor who wants to train the people, disapproves the hypocritical behavior of the Pharesees. He commands to purify the heart, to approach Allâhu ta'âlâ, to love people, to form beautiful habits, and prohibits inclinations contrary to the shari'a of Mûsâ 'alaihis-salâm' (Mosaic laws). His teachings and advice to the people are quite clear, natural, and comprehensible to anyone. Although these three Gospels contradict one another in some of their narratives, they are apparently based on common sources in those that agree with one another. The Gospel of John, on the other hand, is quite dissimilar and uses an altogether different style both in its discourse and concerning the moral and habitual conduct of Îsâ 'alaihis-salâm'. In this Gospel, hadrat Îsâ is represented as a person who has knowledge of Greek philosophy and whose elegant and eloquent language expresses his personal nobility rather than such values as the fear of Allâhu ta'âlâ and beautiful morality. And the way of expression chosen is not the Messianic style common to the public but the lexical and syntactical dialect peculiar to Alexandrian schools. His statements, though thoroughly clear and plain in the other three Gospels, are ambiguous in this Gospel. It is full of well-organized iterations mostly with important double meanings and arranged in a singular way. The style used in John arouses one's feelings of denial and hatred instead of alluring one's heart. If this Gospel had appeared all of a sudden, recently, after having remained concealed somewhere, no one would believe it was written by one of the Apostles. Because it has been known for centuries,

Christians cannot realize these oddities.

Sixth evidence: More mistakes are noticed in this Gospel. For instance, the fifty-first verse of the first chapter of the Gospel of John reads as follows: “And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.” (John: 1-51) In actual fact, these words of Îsâ ‘alaihis-salâm’ took place after his baptism in the water of Erden and the descension of the Holy Spirit; after that no one saw the opening of the heaven or the descension of angels unto Îsâ ‘alaihis-salâm’.

The thirteenth verse of the third chapter of this Gospel states, “And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” (John: 3-13) This verse is wrong in several respects:

First; the part interpreted with the phrase ‘even’^[1] was added afterwards. Thus the verse was changed. For the beginning part of the verse purported that “No one other than who descended from heaven has ascended to heaven”; but the author of the Gospel or one of its editors inserted an explanatory phrase in order to point out that mankind, i.e. Îsâ ‘alaihis-salâm’, is meant by this verse. Careful observation will show at once that this phrase is an addition. For when we separate the initial part of the verse from this explanatory phrase, its correct meaning, “No one other than the angels who descended from heaven has ascended to heaven,” will become clear. On the other hand, if it is insinuated that “It is mankind who descended from heaven,” the fact that hadrat Îsâ did not descend from heaven but was conceived by hadrat Maryam (Mary) through the Holy Spirit [the Archangel Jabrâîl ‘alaihis-salâm’] will have been disavowed. Moreover, it will be necessary to reject that Îsâ ‘alaihis-salâm’ was on earth and not in heaven as he said, “...Son of man which is in heaven...”. Furthermore, it is impossible for Îsâ ‘alaihis-salâm’ to have uttered both expressions, i.e. “he that came down from heaven” and “which is in heaven”, at the same moment.

Second; the initial part of the verse is wrong, too. For it is stated in the twenty-fourth verse of the fifth chapter of Genesis and in the eleventh and twelfth verses of the second chapter of Kings II that Ahnûh (E’noch) and Ilyâ (E-li’sha) ‘alaihimus-salâm’ also ascended to heaven. There can be no doubt as to the fact that this verse has been interpolated.

[1] In Biblical English, ‘even’ means ‘that is’.

CONTRADICTIONS AND DISCREPANCIES AMONG THE FOUR GOSPELS

The errors, contradictions and interpolations seen in the existing Gospels are uncountably numerous. Many of them are explained in the book **Iz-hâr-ul-haqq**. Also, there is extensive and detailed information in this respect in books that were written and are still being written and published by a number of German orientalistes such as Joizer, Davis, Miel, Kepler, Maçe, Bred Schneider, Griesbach Huge, Lesinag, Herder, Straus, Haus, Tobian, Thyl, Carl Butter, and many others. Here we shall only mention a few of them.

There is a great difference between the Gospels of Matthew and Luke concerning the ancestors of Îsâ ‘sall-allâhu alâ Nebiyyinâ wa alaihi wa sallam’.

In the Gospel of Matthew, the following names are written as the ancestors of Îsâ ‘alaihis-salâm’: “Ibrahim (Abraham), Is-haq (Isaac), Ya’qûb (Jacob), Yahûdâ (Judas), Fâris (Pha’res), Hazron (Es’rom), Irâm (A’ram), Aminadab (A-min’a-dab), Nahshon (Nas’son), Salmon (Sal’môn), Buaz (Bo’oz), Obid (O’bed), Yesse (Jesse), Dâwûd (David), Suleymân (Solomon), Rehobeam (Robo’am), Abiya (A-bi’a), Asâ (Asa), Yehashafat (Jos’a-phat), Yorâm (Joram), Uzziyâ (O-zi’as), Yotam (Jo’a-tham), Ahaz (A’chaz), Hazkiyâ (Ez-e-ki’as), Manassa (Manas’ses), Amon (A’môn), Yoshiâ (Jo-si’as), Yaqonyâ (Jech-o-ni’as), Shaltoil (Sala’ti-el),^[1] Zarubâbel (Zo-rob’a-bel), Abihûd (A-bi’ud), Alyâkim (E-li’a-kim), Azor (Azor), Sâdok (Sa’doc), Ahim (A’chim), Elliud (E-li’ud), Eliazar (E-le-a’zar), Mattan (Mat’tan), Ya’qûb (Jacob), Yûsuf (Joseph) (Maryam’s husband).” (Matt.: 1-1 thr. 16)

On the other hand, in the twenty-third and later verses of the third chapter of the Gospel of Luke the following names are written: “Târûh (Tha’ra), Ibrâhîm (Abraham), Is-haq (Isaac),

[1] Here, again, like in the Gospel of Luke, sala’ti-el is represented as the father of Zo-rob’a-bel, which is wrong.

Ya'qûb (Jacob), Yahûdâ (Juda), Fâris (Pha'res), Hasron (Es'rom), Arâm (A'ram), Aminadab (A-min'adab), Nahshon (Na-as'son), Salmon (Sal'mon), Buaz (Bo'oz), Obid (O'bed), Yesse (Jesse), Dâwûd (David), Nâtân (Nathan), Mattatha (Mat'ta-tha), Mînân (Me-nan), Milya (Me'le-a), Alyakîm (E-li'a-kim), Yonan (Jo'nan), Yûsuf (Joseph), Yahûdâ (Juda), Sem'ûn (Simeon), Lâvî (Levi), Met-thâd (Mat'that), Yorîm (Jo'rim), Eliazâr (E-li-e'zer), Yushâ (Jo'se), Eyr (Er), Almodam (El-mo'dam), Kosam (Co'sam), Addi (Ad'di), Melkî (Mel'chi), Neyrî (Ne'ri), Shaltoil (Sa-la'thi-el), Zerubâbel (Zo-rob'a-bel), Risa (Rhe'sa), Yuhannâ (Jo-an'na), Yahûdâ (Juda), Yûsuf (Joseph), Shemî (Sem'e-i), Mattathiya (Mat-ta-thi'as), Mahat (Ma'ath), Nâdjay (Nag'ge), Heslî (Es'li), Nahum (Na'um), Amos (Amos), Metasiya (Mat-ta-thi'as), Yûsuf (Joseph), Yannâ (Jan'na), Melkî (Mel'chi), Lâvî (Levi), Met-that (Mat'that), Heli (He'li), Yûsuf (Joseph) (Maryam's husband)." (Luke: 3-23 thr. 34)

1 — According to Matthew, Yûsuf (who is said to be the father of Îsâ 'alaihi-salâm) is the son of Ya'qûb. According to Luke, he is the son of Helî. Matthew is a person close to Îsâ 'alaihi-salâm'. And Luke is a disciple of Peter's. They are supposed to be the people to study and observe a person close to them, and yet they seem to fall short of making investigation wholesome enough to write correctly the name of a person who they say was the grandfather of Îsâ 'alaihi-salâm'; now, who on earth will trust or believe their other narratives?

2 — According to Matthew, Suleymân 'alaihi-salâm' is the son of Dâwûd 'alaihi-salâm'. And according to Luke the son of Dâwûd 'alaihi-salâm' is Nâtân, not Suleymân 'alaihi-salâm'.

3 — Matthew says that Shaltoil is the son of Yaqunyâ. But Luke says he is the son of Neyrî. In Matthew, the name of Zerubâbel's son is Abihûd, whereas in Luke it is Risâ. What is equally startling is that in the nineteenth verse of the third chapter of the Akhbâr-i-eyyâm Safar-i-ûlâ, that is, of the First Chronicles, the names of Ze-rub'ba-bel's sons are written as Me-shul'lam and Han-a-ni'ah.^[1] There is no mention of A-bi'ud or Rhe'sa there.

4 — According to the seventeenth verse of the first chapter of Matthew, the grandfathers attributed to Îsâ 'alaihi-salâm' from Ibrâhîm 'alaihi-salâm' to Yûsuf-u-Najjâr (Joseph the Carpenter), make up forty-two generations. The names given above,

[1] I Chr: 3-19

nevertheless, count only forty. According to Luke's account, on the other hand, the number reaches fifty-five.

From the time when the Gospels first appeared to our time, Christian scholars have remained in utter perplexity as to this question. Some of them made such untenable explanations as would not be admitted by anyone with common sense. For this reason, scholars such as Eckharn, Keiser, Haisee, Ghabuth, Wither, Fursen, etc. admitted the fact by saying that "These Gospels contain lots of contradictions pertaining to meaning." This is the truth of the matter. For inconsistencies and errors are not only in this matter but also in all the other matters.

Îsâ 'alaihis-salâm' came to this world without a father. Nevertheless, while Jews persistently calumniate him by calling him an illegitimate child [May Allâhu ta'âlâ protect us from saying so!], Christians attribute a paternal case history to him and accept Yûsuf as his father, though he is not his father; this is a consternating ignorance and a paradoxical state. In Qur'ân al-kerîm, the âyats concerning Îsâ 'alaihis-salâm' use such terms as "Îsâ ibn Maryam," which means "Îsâ the son of Maryam." It is declared clearly in the Qur'ân al-kerîm that Îsâ 'alaihis-salâm' did not have a father.

5 — It is written as follows in the twenty-second and twenty-third verses of the first chapter of Matthew: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying," (Matt: 1-22) "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Em-man'u-el, which being interpreted is, God with us." (ibid: 1-23) According to Christian priests, by the word 'Prophet', Îshâyâ (Isaiah) 'alaihis-salâm' is meant. As an evidence for this, they put forward the fourteenth verse of the seventh chapter of the Book of Isaiah, which reads, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Im-man'u-el." (Is: 7-14) Rahmatullah Efendi explains this matter in detail in his book **Iz-hâr-ul-haqq**. He states that their inference is wrong for three reasons:

First; the word which the translators of the Gospel and the translator of the Book of Isaiah translated as **azrâ** (=virgin) is '**ilm***atun*', which is the feminine gender of the word '**ilm**' (=knowledge). According to Jewish scholars the meaning of this word is **young woman**. They say that this term is also used to mean **married woman**, whether virginal or not, in the thirtieth chapter of the Sifr-ul-emthâl (Proverbs of Solomon). In the three

Greek versions of the Book of Isaiah translated by persons named Ikola, Thedusien, and Semiks, this term is interpreted as (young woman). These translations, according to Christian clergy, are quite old; it is narrated that the first was translated in 129, the second in 175, and the third in 200. All these translations, especially the Thedusien, were warmly accepted by the early Christians. Therefore, according to Jewish scholars and the interpretations of these three translators, the expression used by Matthew is apparently wrong. Fery, in his discourse on the Hebrew lexicon in a book of his which is popular and accepted among Protestant priests, says that this word, i.e. (Azrâ), means (young woman). They (Protestants) say that according to this explanation the two meanings are common in this word. Yet the native speakers of the language, i.e. the Jews, in response to this interpretation of the priests, state that firstly Matthew's expression is wrong and secondly translating the word as **Azrâ** (=virginal woman), which runs counter to the early translations of the Jewish interpretations, requires sound proofs. The priest who wrote the book **Mîzân-ul-haqq** says in his book **Hall-ul-eshkal** that the meaning of the word is certainly Azrâ; he is wrong. The two evidences we have mentioned above would suffice to refute him.

Second; the twentieth verse of the first chapter of Matthew reads as follows: "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." (Matt: 1-20) And the twenty-fourth and twenty-fifth verses say: "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:" (Matt: 1-24) "And knew her not till she had brought forth her firstborn son: and he called his name JESUS." (ibid: 1-25)

The first chapter of Luke, on the other hand, states that the angel was seen by hadrat Maryam herself. According to the thirty-first verse of the same chapter, the angel said to hadrat Maryam: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." (Luke: 1-31)

While Matthew states that the angel appeared to Joseph in his dream, Luke says that hadrat Maryam saw the angel in person.

Furthermore, it is written as follows in the twenty-third verse of the first chapter of the Gospel of Matthew: "Behold, a virgin shall be with child, and shall bring forth a son, and shall call his

name Em-man'u-el, ..." (Matt: 1-23) This is, at the same time, the fourteenth verse of the seventh chapter of the Book of Isaiah. It is wrong, because Îsâ 'alaihis-salâm' never said that his name was Em-man'u-el.

Third; the following episode prevents the naming of Îsâ 'alaihis-salâm' as Em-man'u-el: When Râsîn (Rezin, or Rasun), the Aramean ruler, and Fâqâh (Pekah), the Israelite ruler, brought their armies together in Jerusalem in order to fight the Judah ruler, Âhâz bin Yûsân was alarmed by their alliance. Jenâb-i Haqq inspired Isaiah 'alaihis-salâm' to calm Âhâz. So he gave Âhâz the good news: "O thou Âhâz! Don't be afraid! They cannot beat you. Their sovereignties will soon be destroyed and perish." He also stated its harbinger as follows: "A young woman shall become pregnant and have a son. Before this boy distinguishes between good and bad the empires of these two monarchs shall become annihilated." Fâqâh's sovereignty was destroyed exactly twenty-one years after this news. Then this boy must have been born before the annihilation of Fâqâh's sovereignty. On the other hand the birth of Îsâ 'alaihis-salâm' took place seven hundred and twenty-one years after the annihilation of Fâqâh's country. Therefore, people of the book fell into disagreement as to the authenticity of the narrative. Some Christian clergy and Bens [Dr. George Benson], a doctor of history, stated that by 'young woman' Isaiah 'alaihis-salâm' meant his own spouse and told the story accordingly. This explanation seems to be the most acceptable and the most plausible.

6 — It is narrated in the second chapter of the Gospel of Matthew that Yûsuf-u-Nejjâr (Joseph the Carpenter), for fear of Hirodes (Herod), took Maryam and Îsâ 'alaihis-salâm' and went to Egypt. And the fifteenth verse of the second chapter reads as follows: "And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." (Matt: 2-15) The Prophet meant here is Yûshâ' (Hosea). Thus the author of the Gospel of Matthew refers to the first verse of the eleventh chapter of the Book of Yûshâ' (Hosea) in the Old Testament. This is wrong, because this verse has nothing to do with Îsâ 'alaihis-salâm'. The correct form of the verse exists in the Arabic translation printed in 1226 [A.D. 1811], and reads as follows: "I loved Israel since his childhood and invited his children from Egypt." This verse is a sign of the favour Allâhu ta'âlâ conferred upon the Israelites in the time of Mûsâ 'alaihis-salâm'. The author of Matthew changed

this verse in the Old Testament by replacing the plural form ‘children’ with the singular ‘son’ (ibn) and using the first person singular pronoun (my) instead of the third person (his). Following his example, the author of the Arabic version published in 1260 [A.D. 1844] made [intentional] changes, [thus changing the meaning altogether]. However, when the verses following it are read, the reason for this change becomes clear. As a matter of fact the next verse, the second verse of the eleventh chapter of the Book of Hosea, purports: “As they called them, so they went from them: they sacrificed unto Ba’al-im^[1], ...” (Hos: 11-2). This cannot be the case with hadrat Îsâ, nor with the Jews contemporary with Îsâ ‘alaihis-salâm’ or even with the Jews that lived five hundred years before the birth of Îsâ ‘alaihis-salâm’. For it is written clearly in history that five hundred and thirty-six years before the birth of Îsâ ‘alaihis-salâm’, that is, after their salvation from slavery in Babel, Jews desisted from worshipping idols and turned away from idols in penitence. It is a recorded fact that after that time they kept off idols.

7 — It is written in the nineteenth and following verses of the second chapter of the Gospel of Matthew, “But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,” “Saying, Arise, and take the young child and his mother, and go into the land of Israel: ...” “And he arose, and took the young child and his mother, and came into the land of Israel.” “... he turned aside into the parts of Galilee:” “And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.” (Mat: 2-19 thr. 23) This is wrong, too. None of the books of Prophets contains a word of this sort. Jews reject this word and say that it is a lie, a slander. [In fact, Jews hold the belief that no Prophet lived in the region of Galilee, let alone Nazareth. As it is narrated clearly in the fifty-second verse of the seventh chapter of John, “They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.” (John: 7-52) This verse of John’s contradicts the verse of Matthew we have mentioned above.] If the Christian priests have other information in this respect, they ought to declare it.

8 — As is written at the beginning of the fourth chapter of Matthew; the devil wanted to test Îsâ ‘alaihis-salâm’. He was

[1] Idols worshipped by the people of the time of Ilyâ (Elijah) ‘alaihis-salâm’.

taken to the desert by the Spirit. Fasting for forty days and nights, he became hungry. Then the devil took Îsâ ‘alaihis-salâm’ to the blessed city and made him mount the dome of the temple, and said, “If thou be the Son of God, cast thyself down: ... He shall give his angels charge concerning thee: and in their hands they shall bear thee up, ...” (Matt: 4-6) Îsâ ‘alaihis-salâm’ answered the devil: “Thou shalt not tempt the Lord thy God.” (ibid: 4-7) Then he took him into the mountains and said: “All these things will I give thee, if thou wilt fall down and worship me.” (ibid: 4-9) Îsâ ‘alaihis-salâm’ said to the devil: “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” (ibid: 4-10)

It is written in the twelfth and later verses of the first chapter of Mark: “And immediately the spirit driveth him into the wilderness.” “And he was there in the wilderness for forty days, tempted of Satan: he was with the wild beasts; and the angels ministered unto him.” (Mark: 1-12, 13) No remark is made here as to the manner of the devil’s testing or the forty days’ fasting by Îsâ ‘alaihis-salâm’.

9 — The sixth and seventh verses of the twenty-sixth chapter of Matthew purports: “Now when Jesus was in Bethany, in the house of Simon the leper,” “There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.” (Matt: 26-6, 7)

The third verse of the fourteenth chapter of Mark reads: “And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.” (Mark: 14-3)

As it is purported in the thirty-sixth and later verses of the seventh chapter of the Gospel of Luke, “And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee’s house and sat down to meat.” “And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment,” “And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.” (Luke: 7-36, 37, 38) “And he said unto her, Thy sins are forgiven.” (ibid: 7-48)

On the other hand, the same episode is narrated as follows in the twelfth chapter of the Gospel of John: “Then Jesus six days

before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.” “There they made him a supper; and Martha served: ...” “Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: ...” (John: 12-1, 2, 3) [As it is seen, the same one episode is narrated differently in the four Gospels.]

10 — It is written in the nineteenth, twentieth and twenty-first verses of the first chapter of John: “... when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?” “And he confessed, and denied not; but confessed, I am not the Christ.” “And they asked him, What then? Art thou E-li’as? And he saith, I am not. Art thou that prophet? And he answered, No.” (John: 1-19, 20, 21)

On the other hand, according to the fourteenth verse of the eleventh chapter of the Gospel of Matthew, Îsâ ‘alaihis-salâm’ stated about Yahyâ (E’li’as) in front of the people: “And if ye will receive it, this is E-li’as, which was for to come.” (Matt: 11-14) And again Matthew writes in the tenth, eleventh, twelfth and thirteenth verses of the seventeenth chapter: “And his disciples asked him, saying, Why then say the scribes that E-li’as must first come?” “And Jesus answered and said unto them, E-li’as truly shall first come, and restore all things.” “But I say unto you, That E-li’as is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.” “Then the disciples understood that he spake unto them of John the Baptist.” (Matt: 17-10, 11, 12, 13) As is understood from this final passage, Yahyâ (John the Baptist) is the promised, expected E-li’as. According to the Gospels of John and Matthew, the statements of Yahyâ ‘alaihis-salâm’ contradict those of Îsâ ‘alaihis-salâm’. [For in the Gospel of John, Yahyâ ‘alaihis-salâm’ declares that he is not E-li’as. One of the reasons why Jews did not accept Îsâ ‘alaihis-salâm’ was because they had been expecting the coming of E-li’as before him. The contradiction here is as obvious as the sun.]

11 — In the first chapter of the Gospel of Luke, the angel who gives the good news of hadrat Yahyâ to Zakariyya (Zachariah), or Zach-a-ri’as) ‘alaihis-salâm’ recounts the qualities of Yahyâ, and says in the seventeenth verse: “And he shall go before him in the spirit and power of E-li’as, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; ...” (Luke: 1-17) This verse runs counter to the verses of Matthew narrated

above, For it would be paradoxical for Yahyâ both to be E-li'as himself and to have virtues and merits common with E-li'as.

12 — The twenty-fourth, twenty-fifth and twenty-sixth verses of the fourth chapter of Luke state: "And he said, Verily I say unto you, ..." "... many widows were in Israel in the days of E-li'as, when the heaven was shut up three years and six months, when famine was throughout all the land;" "But none of them was E-li'as sent, save unto Sa-rep'ta, a city of Si'don, unto a woman that was a widow." (Luke: 4-24, 25, 26) Since this event did not take place in the time of Yahyâ 'alaihis-salâm', this narrative is obviously contrary to the narrative of Matthew. [For it is stated in the Gospel of Matthew that Yahyâ 'alaihis-salâm' lived in the time of Îsâ 'alaihis-salâm' and that he was E-li'as. On the other hand, contrary to the narrative in the Gospel of Luke, the event of the sky remaining closed three years and six months did not take place in the time of Îsâ 'alaihis-salâm' or Yahyâ (John the Baptist), who is represented as E-li'as.]

13 — The fifty-third and fifty-fourth verses of the ninth chapter of Luke purport: "And they did not receive him, because his face was as though he would go to Jerusalem." "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as E-li'as did?" (Luke: 9-53, 54) Hence, even the apostles of Îsâ 'alaihis-salâm' knew that E-li'as had lived before them and that Yahyâ was not E-li'as. This narrative contradicts the narrative of Matthew, too.

14 — It is written in the first, second and third verses of the twenty-first chapter of the Gospel of Matthew that Îsâ 'alaihis-salâm' sent forth two apostles of his to a nearby village and ordered them to bring back with them a donkey tied there and its foal. The other Gospels do not mention the donkey and refer only to the foal.

15 — The sixth verse of the first chapter of Mark writes that Yahyâ ate locusts and wild honey. The eighteenth verse of the eleventh chapter of Matthew, on the other hand, says that Yahyâ did not eat or drink anything. [Their statements are quite opposite to each other.]

16 — The thirteenth to seventeenth verses of the third chapter of Matthew narrate that "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." "But John forbid him, saying, I have need to be baptized of thee, and cometh thou to me?" "And Jesus answering said unto him, Suffer it to be so now:

for thus it becometh us to fulfill all righteousness. Then he suffered him.” “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:” “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (Matt: 3-13, 14, 15, 16, 17) Again, the second and third verses of the eleventh chapter of Matthew state that “Now when John had heard in the prison the works of Christ, he sent two of his disciples,” “And said unto him, Art thou he that should come, or do we look for another?” (Matt: 11-2, 3)

Yahyâ ‘alaihis-salâm’ remained imprisoned in the dungeon until he was killed there. Baptism of Îsâ ‘alaihis-salâm’ by Yahyâ ‘alaihis-salâm’ was before his imprisonment. According to Matthew, Yahyâ ‘alaihis-salâm’ knew of Îsâ ‘alaihis-salâm’ before the baptism. [In the thirteenth, fourteenth and fifteenth verses of the third chapter, as we have quoted above, Yahyâ ‘alaihis-salâm’ asks Îsâ ‘alaihis-salâm’ to baptize him and says, “I need to be baptized by you.” and yet in the eleventh chapter it is narrated that when Yahyâ ‘alaihis-salâm’ was in the dungeon he did not know Îsâ ‘alaihis-salâm’ was the Messiah and that “he sent his disciples to find out who he was.” But the actual fact is that Yahyâ ‘alaihis-salâm’ remained in the dungeon and was martyred there by Herod. This fact is stated also by Matthew in the fourteenth chapter. Accordingly, the verses on this subject in the third chapter and those in the eleventh chapter belie each other.]

17 — On the other hand this episode is narrated in an altogether different way in the Gospel of John. The thirty-second and thirty-third verses of the first chapter state that “And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.” “And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.” (John: 1-32, 33) According to this narrative, Yahyâ did not know Îsâ ‘alaihis-salâm’ before. He learned of him when the Spirit descended on him. This narrative is contrary to the thirteenth, fourteenth and fifteenth verses of the first chapter of Matthew, which we have cited above.

18 — In the thirty-first verse of the fifth chapter of the Gospel of John, Îsâ ‘alaihis-salâm’ says: “If I bear witness of myself, my witness is not true.” (John: 5-31) Îsâ ‘alaihis-salâm’, again, says in

the eleventh verse of the third chapter: "... We speak that we do know, and testify that we have seen; ..." (John: 3-11) These two statements are absolutely irreconcilable.

19 — In the twenty-seventh verse of the tenth chapter of the Gospel of Matthew he says: "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." (Matt: 10-27) And in the third verse of the twelfth chapter of Luke he says: "Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops." (Luke: 12-3) As is seen, the statement was derived from the same one source but was changed afterwards.

20 — It is stated in the twenty-first and later verses of the twenty-sixth chapter of the Gospel of Matthew that "And as they did eat, he said, Verily I say unto you, that one of you shall betray me." "And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?" "And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me." (Matt: 26-21, 22, 23) "Then Judas, which betrayed him, answered and said, Master is it I? He said unto him, Thou hast said." (ibid: 26-25)

The twenty-first and later verses of the thirteenth chapter of the Gospel of John say: "When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." "Then the disciples looked one on another, doubting of whom he spake." "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved." "Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake." "He then lying on Jesus' breast saith unto him, Lord, who is it?" "Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." (John: 13-21 thr. 26) The difference between the two narratives is apparent.

21 — The twenty-sixth chapter of Matthew, while narrating how the Jews caught and imprisoned hadrat Îsâ, writes as follows beginning in the forty-eighth verse: "Now he that betrayed him gave him a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast." "And forthwith he came to Jesus, and said, Hail, master; and kissed him." "And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him." (Matt: 26-48, 49, 50)

The third and later verses of the eighteenth chapter of John narrate that “Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.” “Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?” “They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.” “As soon then as he had said unto them, I am he, they went backward, and fell to the ground.” “Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.” “Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:” (John: 18-3, 4, 5, 6, 7, 8) Contradiction between the two narratives is manifest.

22 — There are many opposite narratives as to Peter’s denial of knowing Îsâ ‘alaihîs-salâm’ in the Gospels. The sixty-ninth and later verses of the twenty-sixth chapter of the Gospel of Matthew state that “Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also was with Jesus of Galilee.” “But he denied before them all, saying, I know not what thou sayest.” “And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.” “And again he denied with an oath, I do not know the man.” “And after a while came unto him they that stood by, and said to Peter, Surely thou art one of them; for thy speech betrayeth thee.” “Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.” “And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.” (Matt: 26-69 thr. 75)

On the other hand, it is narrated as follows between the sixty-sixth and seventy-second verses of the fourteenth chapter of the Gospel of Mark: “And as Peter was beneath in the palace, there cometh one of the maids of the high priest:” “And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.” “But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.” “And a maid saw him again, and began to say to them that stood by, This is one of them.” “And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto.” “But he began to curse and to swear, saying, I know not this man whom ye speak.” “And the second

time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.” (Mark: 14-66 thr. 72)

The fifty-fifth and later verses of the twenty-second chapter of the Gospel of Luke narrate that “And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.” “But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.” “And he denied him, saying, Woman, I know him not.” “And after a while another saw him, and said, Thou art also of them, And Peter said, Man, I am not.” “And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan.” “And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.” “And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.” “And Peter went out, and wept bitterly.” (Luke: 22-55 thr. 62)

The twenty-fifth and later verses of the eighteenth chapter of the Gospel of John write that “And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.” “One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?” “Peter then denied again: and immediately the cock crew.” (John: 18-25, 26, 27) These kinds of contradictions in these four narratives are palpable to men of reason.

23 — In the thirty-sixth verse of the twenty-second chapter of the Gospel of Luke, hadrat Îsâ, on the day he would be caught, says to the Apostles: “... But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.” (Luke: 22-36) In the thirty-eighth verse the Apostles say to hadrat Îsâ: “... Lord, behold, here are two swords. ...” (ibid: 22-38) And hadrat Îsâ says to them: “... It is enough.” (ibid) In the forty-ninth, fiftieth, fifty-first and fifty-second verses: “When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?” “And one of them smote the servant of the high priest, and cut off his right ear.” “And Jesus answered and said, Suffer ye that far. And touched his ear, and healed him.” (ibid: 22-49, 50, 51)

Nevertheless, the other three Gospels do not contain the events of buying swords and curing the excised ear.

24 — It is narrated as follows in the fifty-first and later verses of the twenty-sixth chapter of the Gospel of Matthew: “And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear.” “Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.” “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve regions of angels?” “But how then shall the scriptures be fulfilled, that thus it must be?” (Matt: 26-51, 52, 53, 54) The other Gospels, on the other hand, do not contain anything concerning these spiritual soldiers, angels.

25 — In the Gospels of Matthew, Mark and Luke, as Îsâ ‘alaihis-salâm’ was being taken away for crucifixion, they had a person named Simon of Cy-re’ne carry the cross, [Matt: 27-32; Mark: 15-21; Luke: 23-26]. But John says, in the seventeenth verse of the nineteenth chapter, that Jesus carried the cross himself.

26 — According to the writings of Matthew and Mark, two of the malefactors who were to be hanged with Îsâ ‘alaihis-salâm’ kept railing on him. In the Gospel of Luke, though, “One of them railed, but the other rebuked the former and asked Jesus to remember him in his kingdom.” [Luke: 23-39, 40, 41, 42, 43.]

27 — The writings about the resurrection of Îsâ ‘alaihis-salâm’ are contradictory in the four Gospels. Lest the reader should weary of a detailed account, we shall give a summary of the contradictory verses in each of the Gospels for advisory purposes:

In the fifty-seventh and later verses of the twenty-seventh chapter of the Gospel of Matthew: “When the eve was come, there was a rich man of Ar-i-ma-thæa, named Joseph, who also himself was Jesus’ disciple:” “He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.” “And when Joseph had taken the body, he wrapped it in a clean linen cloth.” “And laid it in his own new tomb, which had been hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.” “And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.” “Now the next day,^[1] that followed the day of the preparation, the chief

[1] Saturday. The day of preparation means the day before the sabbath.

priests and Pharisees came together unto Pilate,” “Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.” “Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.” “Pilate said unto them, Ye have a watch: go your way, make it as sure as you can.” “So they went, and made the sepulchre sure, sealing the stone, and setting a watch.” (Matt: 27-57 to 66) “In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” “And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.” “His countenance was like lightning, and his raiment white as snow:” “And for fear of him the keepers did shake, and became as dead men.” “And the angel answered and said unto the women. Fear not ye: for I know that ye seek Jesus, which was crucified.” “He is not here: for he is risen, as he said. Come, see the place where the Lord lay.” “And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.” “And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.” “And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.” “Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.” “Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.” “And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,” “Saying, Say ye, His disciples came by night, and stole him away while we slept.” “And if this come to the governor’s ears, we will persuade him, and secure you.” “So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.” “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.” “And when they saw him, they worshipped him: but some doubted.” “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.” “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” “Teaching

them to observe all things whatsoever I have commanded you: ..." (Matt: 28-1 to 20)

On the other hand, it is narrated as follows in the forty-second and later verses of the fifteenth chapter and in the sixteenth chapter of the Gospel of Mark: "And now when the even was come, because it was the preparation,^[1] that is, the day before the sabbath," "Joseph of Ar-i-ma-thæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly into Pilate, and craved the body of Jesus." (Mark: 15-42, 43) "... he^[2] gave the body to Joseph." "And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre." "And Mary Magdalene and Mary the mother of Joses beheld where he was laid." (ibid: 15-45, 46, 47) "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Sa-lo' me, had bought sweet spices, that they might come and anoint him." "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" "And when they looked, they saw that the stone was rolled away: for it was very great." "And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted." "And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him." "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." "And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid." "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." "And she went and told those that had been with him, as they mourned and wept." "And they, when they had heard that he was alive, and had been seen of her, believed not." "After he appeared in another form unto two of them, as they walked, and went into the country." "And they went and told it unto the residue: neither believed they them." "Afterward he appeared unto the eleven as they sat at meat, and

[1] Friday, the so-called day of crucifixion.

[2] Pilate

upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” “And he said unto them, Go ye into all the world, and preach the gospel to every creature.” “He who believes and is baptized shall be saved; ...” (ibid: 16-1 to 16) “So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.” (ibid: 16-19)

In the fiftieth and later verses of the twenty-third chapter and in the twenty-fourth chapter of the Gospel of Luke: “And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:” “(The same had not consented to the counsel and deed of them;) he was of Ar-i-ma-thæa, a city of the Jews: who also himself waited for the kingdom of God.” “This man went unto Pilate, and begged the body of Jesus.” “And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.” “And that day was the preparation, and the sabbath drew on.” “And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.” “And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.” (Luke: 23-50 to 56) “Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.” “And they found the stone rolled away from the sepulchre.” “And they entered in, and found not the body of the Lord Jesus.” “And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:” “And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?” “He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,” (ibid: 24-1 to 6) “And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.” “It was Mary Magdalene, and Jo-an’na, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.” “And their words seemed to them as idle tales, and they believed them not.” “Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.” “And, behold, two of them went that same day to a village called Em-ma’us, which was from Jerusalem about threescore furlongs.” “And they talked

together of all these things which had happened.” “And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.” “But their eyes were holden that they should not know him.” “And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?” “And the one of them, whose name was Cle’o-pas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?” “And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:” “And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.” “But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.” “Yea, and certain women also of our company made us astonished, which were early at the sepulchre;” “And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.” “And certain of us which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.” “Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter his glory?” “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” “And they drew nigh unto the village, whither they went: and he made as though he would have gone further.” “But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.” “And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.” “And their eyes were opened, and they knew him; and he vanished out of their sight.” “And they said to one another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?” “And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them,” “Saying, The Lord is risen indeed, and hath appeared to Simon.” “And they told what things were done in the way, and how he was known of them in breaking of bread.” “And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.” “But they were terrified and affrighted, and supposed

that they had seen a spirit.” “And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?” “Behold my hands and my feet, that it is myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” “And when he had thus spoken, he shewed them his hands and his feet.” “And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?” “And they gave him a piece of a broiled fish, and of an honeycomb.” “And he took it and did eat before them.” (Luke: 24-9 to 43) [The intervening verses omitted here recount the admonitions and advice which Jesus gives them.] “And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.” “And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.” (ibid: 24-50, 51)

On the other hand, in the thirty-first and later verses of the nineteenth chapter and also in the later chapters of the Gospel of John: “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that it might be taken away.” “Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.” “But when they came to Jesus, and saw that he was dead already, they brake not his legs:” “But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.” (John: 19-31, 32, 33, 34) “And after this Joseph of Ar-i-ma-thæ’a, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.” “And there came also Nic-o-de’mus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.” “Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews to bury.” “Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.” “There laid they Jesus therefore because of the Jews’ preparation day,^[1] for the sepulchre was nigh at hand.” (ibid: 19-38 to 42) “The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.” “Then she runneth, and cometh to Simon Peter, and

[1] Friday.

to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him." "Peter therefore went forth, and that other disciple did outrun Peter, and came first to the sepulchre, and we know not where they have laid him." "Peter therefore went forth, and that other disciple, and came to the sepulchre." "And he stooping down, and looking in, saw the linen clothes lying: yet went he not in." "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie," "And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." "Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed." "For as yet they knew not the scripture, that he must rise again from the dead." "Then the disciples went away again unto their own home." "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre," "And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." "And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him." "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus." "Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rab-bo'ni, which is to say, Master." "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." "... he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, so send I you." "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:" "Whose soever sins ye remit, they are remitted unto them; and whose soever sins

ye retain, they are retained.” “But Thomas, one of the twelve, called Did’y-mus, was not with them when Jesus came.” “The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.” “And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.” “Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.” (John: 20-1 to 29) (The first, second, and third verses of the twenty-first chapter narrate how some of the disciples went out fishing on a boat in the Taberiyeh (Ti-be’ri-as, or Tiberias, the sea of Galilee) and how they did not catch any fish that night. Then the fourth verse goes on as follows:) “But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.” “Then Jesus saith unto them, Children, have ye any meat? They answered him, No.” “And he saith unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.” “Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher’s coat unto him, (for he was naked,) and did cast himself into the sea.” “And the other disciples came in a little ship; ... dragging the net with fishes.” “As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.” “Jesus saith unto them, Bring of the fish which ye have now caught.” “Simon Peter went up, and drew the net to land full of great fishes, and hundred and fifty and three: and for all there were so many, yet was not the net broken.” (John: 21-4 to 11)

These are four different narratives. They differ from one another very much. These four Gospels, which form the basis for the Christian creed, are full of such contradictory narratives. A little attention will suffice to see how one narrative is the opposite of another. Furthermore, more often than not, a matter narrated by one of them does not exist in the others. The contradictions and differences in the Gospels are not only on the resurrection of Îsâ ‘alaihis-salâm’ but also on all the other matters alike. There are very few events narrated in all of them. For instance, such events as the manner of the birth of Îsâ ‘alaihis-salâm’; Herod’s

having the children killed; the arrival of priests from the east; Îsâ's 'alaihis-salâm' going to Egypt in his childhood; the Nazarenes' refusing Îsâ 'alaihis-salâm'; his curing a (military) captain's ailing servant, resuscitating a judge's dead daughter, enjoining on his Apostles to buy swords; his various admonitions and exemplifications; his invocation on the cross, "O my God; o my God! Why hast thou forsaken me? (=Eli, eli, lama sabaktani)"; his carrying his own cross; guards' waiting on his tomb; his resurrecting from among the dead and showing himself to his Apostles in various guises; and many others, exist only in one or two of them, while the others do not contain them.

The fourth Gospel, John's Gospel, is altogether different from the other three Gospels in manner and style. Îsâ's 'alaihis-salâm' insulting his mother and turning the water into wine, narrated in the second chapter; his talking with a woman by a well, in the fourth chapter; his curing a patient who had been bedridden for thirty-eight years near the pool of Bethlehem, in the fifth chapter; the dispute he had with the Jews on the Messiah's own flesh and blood, in the sixth chapter [the fifty-second and later verses]; his trial of an adulteress and the conversations he had with the Jews on the origin and genealogy of the Messiah, in the eighth chapter; his curing a blind man's eyes with the mud he made with his spittle and put on his eyes and sending him for a bath in the pool of Siloam and the Pharisees' various attempts and their disputes with Îsâ 'alaihis-salâm', in the ninth chapter; the Jews' beginning to stone Îsâ 'alaihis-salâm' and the conversations he had with them concerning his divinity, in the tenth chapter; his resuscitating Luazer (Lazarus), in the eleventh chapter; the anointing of Îsâ's 'alaihis-salâm' feet, in the twelfth chapter; his talking with Philip and Judah, in the fourteenth chapter; the curious supplication of Îsâ 'alaihis-salâm', in the seventeenth chapter; the following events narrated in the nineteenth chapter: the epitaph hung upon his chest when he was crucified was written in Hebrew, Latin and Greek and as Mary, his mother, and Mary, his mother's sister (his maternal aunt) and the wife of Aeklaviya (Cle'o-phas), and Mary Magdalene stood by his cross, Jesus saw his mother with his most beloved disciple and said to his mother: "... Woman, behold thy son." "Then saith he to the disciple, Behold thy mother, ..." in the twenty-sixth and twenty-seventh verses; a spear was thrust into his flank when he was on the cross; the cross was erected in a yard; Îsâ 'alaihis-salâm' resurrected from his tomb and said to Mary Magdalene; "Do not touch me, I have not been to my father

yet”; he showed himself to his Apostles at different places three times; and many other similar narratives do not exist in the Gospels of Matthew, Mark, and Luke.

Quite a number of the matters existing in the Gospels of Matthew, Mark and Luke do not exist in the Gospel of John. An example of this is **’Ishâ-i-Rabbânî**, (the Eucharist), which is one of the sacraments of Christian religion. It exists in the three Gospels, but not in John. [’Ishâ-i-Rabbânî refers to the last supper. It symbolizes a belief based on the following event: As is narrated in the twenty-sixth verse of the twenty-sixth chapter of the Gospel of Matthew, in the twenty-second and later verses of the fourteenth chapter of Mark, in the nineteenth verse of the twenty-second chapter of Luke, “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body.” “And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;” “For this is my blood of the new testament, ...” (Matt: 26-26, 27, 28)^[1] So it has been held as a belief that when priests in churches breathe a certain prayer on a piece of bread it will become Jesus’s flesh, when they break the loaf of bread to pieces Jesus will have been sacrificed, when they breathe a prayer on some wine in a container it will become Jesus’s blood, and those who eat the morsels of bread after dipping them in the wine will be united with God. This matter will be explained in the ninth chapter of our book.]

As for the Gospel of Matthew; such events as Peter’s walking on water towards Jesus, a fish holding a coin in its mouth, the dream of Pilate’s wife, the resurrection of all saints with the resurrection of Jesus, the posting of guards before Jesus’s tomb exist only in the Gospel of Matthew, and not in the others.

The four Gospels not only contradict one another in number of matters, but also each Gospel contains various inconsistent matters. This can be exemplified as follows:

1 — In the Gospel of Matthew, when Îsâ ‘alaihi-salâm’ sent forth the twelve Apostles on their first religious mission, he prohibited them from going to the cities of pagans and Samaritans and meeting them [Matthew: 10-5]. In his preaching on the mountain, he prohibited his disciples from giving sacred things to the dogs and throwing their Gospels to the swine [Matthew: 7-6]. The same Gospel of Matthew commands something quite

[1] There is an additional remark in Luke: “... this do in remembrance of me.” (Luke: 22-19)

contrary to this commandment: In the eighth and twenty-first chapters, it is commanded that the pagans be called to Christianity instead of the Jews and the Jews are complained about for their infidelity. In the fourteenth and other verses of the twenty-fourth chapter, it is professed that the end of the world shall not come before the Bible has been communicated and taught to all tribes and peoples on earth. In the twenty-eighth and other chapters, the Apostles are ordered to admit others to Christianity through a single baptism and without any discrimination.

2 — There is contradiction between the verses concerning the military captain who came to Jesus [the fifth and later verses of the eighth chapter] and the twenty-second and later verses of the fifteenth chapter, in which the story of a woman is narrated. For Jesus helps the pagan captain's ailing servant in the eighth chapter. On the other hand, though the Canaanite woman dealt with in the fifteenth chapter is not a pagan, Jesus first refuses her openly, then helps her as an exceptional gift upon the woman's earnest supplication.

3 — It is written at the beginning of the seventh chapter of John that "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him." "Now the Jews' feast of Tabernacles was at hand." "His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest." "For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world." "For neither did his brethren believe in him." "Then Jesus said unto them, My time is not yet come: but your time is alway ready." "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." "Go ye up yet unto this feast; for my time is not yet full come." "When he had said these words unto them, he abode still in Galilee." "But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret." (John: 7-1 to 10) If it should be said that the Gospel of John was not altered, how can this imputation of mendacity which it makes on Îsâ 'alaihis-salâm' be explained? [For it says that Îsâ 'alaihis-salâm' first said he would not go to the place of the feast and then went there secretly, which would be mendacious. Îsâ 'alaihis-salâm' could never have such a blemish.]

4 — The Gospel of Matthew narrates Judas's suicide as follows

in the third and later verses of its twenty-seventh chapter: "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders," "Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that." "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." "And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood." "And they took counsel, and bought with them the potter's field, to bury strangers in." "Wherefore that field was called, The field of blood, unto this day." (Matt: 27-3 to 8)

But Luke narrates from Peter in the eighteenth verse of the first chapter of his Book of Acts (of the Apostles), and says: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." "And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, A-cel'dama, that is to say, The field of blood." These two narratives are contradictory in two respects:

First; according to Matthew's narrative, Judas repented and returned the silvers he had taken, and the priests bought a field with it. And according to Luke's narrative, he (Judas) bought the field himself.

Second; according to Matthew's narrative, Judas committed suicide by hanging himself. According to Luke's narrative, he fell headlong and his abdomen split.

5 — It is written in the second verse of the second chapter of the first epistle of John, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John: 2-2) This comes to mean that only Îsâ 'alaihi-salâm' is impeccable and he is the redeemer of all the sinful people.

On the other hand, the eighteenth verse of the twenty-first chapter of Proverbs purports: "The wicked shall be a ransom for the righteous, and the transgressor for the upright." (Prov: 21-18) Accordingly, the sinner will be sacrificed for the innocent and the hypocrite will be sacrificed for the righteous. [This passage contradicts John's writing.]

6 — It is written in the eighteenth and nineteenth verses of the seventh chapter of the Hebrews: "For there is verily a disannulling of the commandment going before for the weakness

and unprofitableness thereof.” “For the law made nothing perfect, ...” (Heb: 7-18, 19) And in the seventh verse of the eighth chapter, “For if that first covenant had been faultless, then should no place have been sought for the second.” (Heb: 8-7) Nonetheless, Jesus says in the seventeenth verse of the fifth chapter of the Gospel of Matthew: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.” (Mat: 5-17)

7 — Jesus says unto Peter in the eighteenth and nineteenth verses of the sixteenth chapter of the Gospel of Matthew: “And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” (Matt: 16-18, 19) However, it is written in the same chapter, beginning in the twenty-first verse: “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.” “Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.” “But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.” (ibid: 16-21, 22, 23) Again, in the thirty-fourth verse of the twenty-sixth chapter of the Gospel of Matthew, it is reported that Jesus predicted about Peter that “... before the cock crow, thou shalt deny me thrice.” (ibid: 26-34), and in the thirty-fifth verse that Peter swore that he would not deny him. It is reported in the sixty-ninth through seventy-fifth verses of the twenty-sixth chapter of Matthew that Peter forgot this promise of his and denied three times, with swearings and curses, that he knew Jesus. Accordingly, in the sixteenth chapter of Matthew, Jesus praises Peter, adding that Allâhu ta’âlâ shall forgive whomever he forgives. In the twentieth chapter, however, he dismisses him and calls him ‘Satan’; and in the twenty-sixth chapter he predicts that he (Peter) will deny him. Christians believe that Jesus is God [May Allâhu ta’âlâ protect us from believing so.] Can the name God be reconciled with such an error? It is this very Peter that the Popes living in Rome today claim to represent, thus assuming to be the universal monarchs to whose disposal the earth has been bequeathed. And some people,

believing in the Pope as such, have had the dream of entering Paradise.

8 — Again, when the episodes of 'Ishâ-i-Rabbânî (the Eucharist) [the last supper] narrated in the twenty-sixth verse of the twenty-sixth chapter of Matthew, in the nineteenth and twentieth verses of the twenty-second chapter of Luke and in the twenty-second and twenty-third verses of the fourteenth chapter of Mark are compared, it will be seen that one of them says that it was before night prayer, while another one says it was after night prayer, and that all the three Gospels state that there was wine on the table. It is stated in the sixth chapter of the Gospel of John that the so-called event took place and that there was only bread, no mention of wine being made.

Nevertheless, one of the dogmatic and practical principles of Christianity is eating the dinner of 'Ishâ-i-Rabbânî (the Eucharist) and believing that the bread is Jesus's flesh and the wine is his blood. John, who is more careful and more solicitous than the others on such matters of creed, does not mention the wine; this shows clearly that this dogma of theirs is another superstition.

AN OBSERVATION OF THE EPISTLES

Christians accept Îsâ ‘alaihis-salâm’ as [Allah forbid] God, and the Apostles and Paul as a Prophet each. They accept the epistles and letters written by them as heavenly books and epistles revealed through wahy (revelation). Therefore, these epistles come right after the four Gospels in the New Testament of the Holy Bible.

A close look at these epistles will show that, though the epistles are said to be the complementaries and supplementaries of the four Gospels, there are so many inconsistencies within themselves and so many contradictions between them and the four Gospels that an attempt to explain them one by one would end up in huge volumes of books larger than the Holy Bible itself.

Here are some examples:

Rahmatullah Efendi’s account of the event of Paul’s conversion in his book **Iz-hâr-ul-haqq** is as follows:

There are many paradoxes on how Paul believed in the ninth, twenty-second and twenty-third chapters of the Book of Acts (of the Apostles). I explained them in ten paragraphs in my book titled **Izâlat-ush-shuqâq**. But in this book of mine I shall mention only three of them:

1 — In the seventh verse of the ninth chapter of the Book of Acts (of the Apostles): “And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.” (Acts: 9-7)

In the ninth verse of the twenty-second chapter, on the other hand: “And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.” (ibid: 22-9)

And in the twenty-sixth chapter the question whether the voice was heard or not is passed over without any mention. The opposition between these three expressions is apparent.

2 — In the sixth verse of the ninth chapter of the same book: “... And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.” (ibid: 9-6)

In the tenth verse of the twenty-second chapter: "... And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." (ibid: 22-10)

On the other hand, in the sixteenth, seventeenth and eighteenth verses of the twenty-sixth chapter: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;" "Delivering thee from the people, and from the Gentiles, unto whom now I send thee," "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (ibid: 26-16, 17, 18) The conclusion to be drawn from these is that according to the verses in the ninth and twenty-second chapters he is told that what he will do will be explained to him after arriving in the town. And according to the verses in the twenty-sixth chapter, at the place where he hears the voice he is told what he is to do.

3 — In the fourteenth verse of the twenty-sixth chapter: "And when we were all fallen to the earth, ..." (ibid: 26-14) However, according to the seventh verse of the ninth chapter those who are with him get tongue-tied; they cannot talk. And in the twenty-second chapter, no mention is made concerning tongue-tiedness.

It is also written in **Izhâr-ul-haqq** that the contradictions in the other chapters of the Book of Acts (of the Apostles) are even worse.

It is written in the first and later verses of the tenth chapter of the first epistle written by Paul to Corinthians: "... how that all our fathers were under the cloud, and all passed through the sea;" "And were all baptized unto Moses in the cloud and in the sea;" (1 Cor: 10-1, 2) "Neither be ye idolators, as were some of them; ..." "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." (ibid: 7, 8) It is written in the first and later verses of the twenty-fifth chapter of the book Numbers in the Old Testament: "And Israel abode in Shit'tim, and the people began to commit whoredom with the daughters of Moab." (Num: 25-1) "... and the anger of the Lord was kindled against Israel." (ibid: 25-3) "... So the plague was stayed from the children of Israel." "And those that died in the plague were twenty and four thousand." (ibid: 25-8, 9) Since

there is a difference of one thousand between the given numbers of the dead, one of them is certainly wrong.

Again, in the fourteenth verse of the seventh chapter of the Book of Acts: "Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls." (Acts: 7-14) In this passage, Yûsuf 'alaihis-salâm' himself and his two sons in Egypt are not included in these seventy-five people. The number mentioned gives only the number of the people in Ya'qûb's 'alaihis-salâm' tribe.

Nevertheless, the twenty-seventh verse of the forty-sixth chapter of Genesis states that "... all the souls of the house of Jacob, which came into Egypt, were threescore and ten." (Genesis: 46-27) The passage from the Book of Acts is apparently erroneous.

Such is the matter with the four Gospels, which form the basis for the Christian creed, and with the epistles. As we have remarked above, these are not the only contradictions in these Gospels or in the Old Testament and the New Testament. Since an explanation of all these contradictions one by one would take volumes of books and some of them have been explained in the books **Iz-hâr-ul-haqq** and **Shams-ul-haqîqa**, we have not given detailed information here. Those who would like to obtain more information in this respect ought to consult the book titled **Tahrirât-i-enâjîl**, which was written and published in 1233 [A.D. 1818] by Giesler, a Protestant scholar; Sellirmagir's **Muqaddima-i-kitâb-i-Ahd-i-jedîd**, published in 1817; Sîfirs's **Birinci İncilin Ash** (The Real Origin of the First Gospel), published in 1832; the book **İnciller Üzerine Mülâhezât** (A Criticism of the Gospels), written by Your, one of the contemporary orientalists; the orientalist Shuazer's **Yuhannâ İncili Üzerine İnceleme** (An Observation of the Gospel of John), published in 1841; the book written by Gustav Ichtel, a contemporary writer, to describe the manners of İsbâ 'alaihis-salâm'; and [any of the countless books] written by historians such as Strauss.

As for Qur'ân al-kerîm, to which Muslims adhere, [and attain felicity in this world and the next by obeying it]; as foreordained by the blessed meaning of the ninth verse of the sûra (chapter) Hîjr, which purports, "**We sent the Qur'ân al-kerîm down, and we again shall protect it,**" it has been protected under the divine guard of Allâhu ta'âlâ for twelve hundred and ninety-three years [fourteen hundred eighteen years as of today], i.e. from the time of hijra-i-nabawiyya (the Hegira) to our time, without the

slightest addition or subtraction even in its punctuation marks, though its copies have been possessed by Muslims of various nationalities ever since; this is a universally verified fact. And now a few priests, who are in Islamic countries on a mission of several golds' salary, are indulging in a dream in which they enjoy having a true religion by contrasting it [Christianity, whose inner essence we have explained above,] to Islam, which was founded on a firm basis and which has reached us today with its pristine authenticity and soundness; aren't their assertions too preposterous to be answered? If their attempts were intended to disclose the truth as they claim, they could be tolerated to some extent, for they have not studied Islamic books with due attention. But it is not the case; their real purpose is to wheedle the ignorant out of Islam by means of various sophistries and tricks. Being unable to answer the books written by Islamic savants or the questions they are asked by them, they have been attacking Islam with their usual insolent ignorance [and obduracy] as if they had not seen those books. They have been secretly writing and publishing books and pamphlets full of lies and slanders and spreading them in a clandestine way.

AN ANSWER TO THE BOOK GHADÂ-UL-MULÂHAZÂT

It is written in the third chapter of the second section of the book **Ghadâ-ul-mulâhazât**, which was written by a priest: *“This chapter covers the explanation of the curious fact that Muhammad’s religion appeared amongst the heathens of Arabia instead of rising in the horizon of Christianity as Christianity had spread among the Israelites. All the worlds are the property of Allâhu ta’âlâ, and we do not doubt that He can dispense of His property as He wills. All His divine deeds come about through some causes full of divine wisdom. As a requirement of His divine wisdom, He first sent down the canon of Mûsâ ‘alaihis-salâm’ as a preparation for the spiritual and complementary religion of hadrat Mesîh (the Messiah). It takes a little reflection to realize how compatible it is with divine wisdom that Mûsâ ‘alaihis-salâm’ appeared at the expected place and time and established his church, i.e. his community, on fundamentals capable of this (preparatory role). By the same token, if abrogation of Christianity had been the will of Allâhu ta’âlâ, the tree of perfection to be planted in its place should have emerged from the root of Christianity, that is, at a place geared to yield a new religion, which is the involuntary conclusion both from the syllogistic point of view and as a requirement of the natural course of events. But the person who established Islam was not born in a Christian country, nor did he arise from the Israelites. On the contrary, as is shown clearly in historical documents, he emerged from among the nescient Arabs, who had filled Kâ’ba-i-mu’azzama with nearly three hundred idols. It is a fact, especially known by people cognizant of the Arabic history, that when Hadrat Muhammad ‘alaihis-salâtu was-salâm’ declared his prophethood and began to publicize his religion the Meccans were not disposed to accept the so-called religion. They opposed his prophethood, objected to his teachings, and continuously insulted him, so much so that had it not been for the powerful support of Abû Tâlib and his dynasty and his personal talents, which were*

reinforced by the consequent tribal rivalry and zeal which he adroitly exploited to attain his goal, the so-called religion would have been impaired by the aggression of its adversaries, thus perishing in its budding period yet. The using of so many material agencies and worldly means at liberty for the promotion of the new so-called religion, i.e. Islam, is a vigorous proof of the fact that Islamic religion is not so spiritual as the Christian religion and that Arabia was not ready for its emerging yet. If Islam had been a spiritual religion and Arabia had been ready to receive it, it would have spread quietly and peacefully without recourse to worldly media, like the spreading of Christianity.

Since it would have been possible to send the most perfect and the highest religion at once for the spiritual guidance of the pagans and the ignorant, why didn't Allâhu ta'âlâ the most compassionate of the merciful send Islam instead of Christianity six hundred years before or instead of Judaism two thousand years before that; why didn't He send Islam before them? What was the reason for such a long postponement? Muslims can infer from this proof of ours whether their religion is a true one sent by Allâhu ta'âlâ."

In summary, this writing of Ghadâ-ul-mulâhazât contains three claims:

First: The reason for the virtue and superiority of Christianity, the religion of Îsâ 'alaihis-salâm', is that it emerged among the Israelites, who had had religious education before and were ready to embrace it, versus Islam, the religion of Muhammad 'sall-Allâhu ta'âlâ alaihi wasallam', which emerged among pagans who had not had any religious education and were not ready to receive it.

Second: While Christianity spread mildly in peace, Islam's spreading was through violence, force and worldly means.

Third: It is possible for Allâhu ta'âlâ to send a Prophet and He is the most merciful of the merciful; so it would have been incompatible with His justice not to send a religion superior to the others, i.e. Islam, before the others.

THEIR FIRST CLAIM: "Îsâ's 'alaihis-salâm emerging from a tribe with previous religious education, and Muhammad's 'alaihis-salâm' emerging in a tribe without previous religious education."

ANSWER: These assertions of theirs are answerable in various ways.

The sons of Israel were fit to receive the heavenly rules taught

by Îsâ ‘alaihi-salâm’, and they had had the experience of obeying canonical rules before. And yet eighty-two people believed and followed Îsâ ‘alaihi-salâm’ throughout his life. On the other hand, Muhammad ‘alaihi-salâm’ called the heathen Arabs, who had not had any canonical or religious education and therefore were not inclined to accept any religion, to a new religion, i.e. Islam, which was entirely contrary to the religion of their fathers and grandfathers and ran counter to their sensuous desires and flavours. From the time when Rasûlullah ‘sall-Allâhu ta’âlâ alaihi wasallam’ declared his prophethood to his death, more than a hundred and twenty-four thousand sahâbas accepted his invitation and became Muslims willingly. We refer it to the wisdom of our readers to decide whether superiority belongs to Christinaty or Islam. It is true that Abû Tâlib did his best to protect and guard our Prophet ‘sall-Allâhu alaihi wasallam’. But this protection and assistance of his did not contribute considerably or as much as it is believed to have done to the spreading and promotion of Islam. This protection of his was not because he believed in our Prophet’s ‘sall-Allâhu alaihi wasallam’ religion. It was because he was his relation and lest he would be killed or tormented. For Abû Tâlib was one of the unbelievers. At that time some of the As-hâb-i-kirâm ‘alaihimur-ridwân’ could not endure the polytheists’ persecution and migrated to Abyssinia. Our Prophet ‘sall-Allâhu alaihi wasallam’ and the Ashâb-i-kirâm remained confined in Mekka for three years, being prohibited from all sorts of correspondence. Allâhu ta’âlâ commanded our Prophet twice to call his kith and kin together and to invite them to Islam. The two hundred and fourteenth âyat (verse) of the Shu’arâ sûra (chapter) purports: **“Warn your close relations of the torment of Allâhu ta’âlâ.”** To carry out the command of this âyat-i-kerîmâ, Rasûlullah ‘sall-Allâhu alaihi wasallam’ invited his relations to become Muslims. [When Rasûlullah ‘sall-Allâhu alaihi wasallam’ convened his relations he stated: **“Believe and obey Allâhu ta’âlâ and save yourselves from His torment. Or else your being my relations will do you no good.”**] None of them believed. In fact, his paternal uncle Abû Lahab and Abû Lahab’s wife the wood-carrier went so far in their harassing and tormenting Rasûlullah ‘sall-Allâhu alaihi wasallam’ that they and some notables of the Qoureish went to Abû Tâlib to complain about him; they requested him to give up protecting Rasûlullah ‘sall-Allâhu alaihi wasallam’. Upon this Abû Tâlib called Rasûlullah ‘sall-Allâhu alaihi wasallam’ and advised him to

give up the business of inviting people to the Islamic religion. It is an established fact testified with this proof and hundreds of other similar proofs that Abû Tâlib's protection, [contrary to the assertion of the protestant priest], did not cause Islam's acceptance by the Qoureish tribe.

Muhammad 'alaihis-salâm' arose in a tribe not liable to believe him and was sent as a Prophet to them, whereas Îsâ 'alaihis-salâm' had emerged among the Israelites, who had been expecting a Prophet. Like the other Prophets 'alaihimus-salâm', Îsâ 'alaihis-salâm' suffered many troubles and afflictions caused by the Jews. But the enemies of Rasûlullah 'sall-Allâhu alaihi wasallam' perished when that Serwer (Rasûlullah) was alive yet, and the blessed Prophet left this transient world and honoured the eternal hereafter with his presence as he was in his bed in Âisha's 'radiy-Allâhu ta'âlâ anhâ' home in Medina-i-munawwara.

It is written in the four Gospels existing today that when Îsâ 'alaihis-salâm' was caught, members of a tribe who had had religious education and were ready to receive the new religion, i.e. Peter and the other apostles, were so thoroughly preoccupied in their own troubles that they immediately decamped, leaving Îsâ 'alaihis-salâm', and that the same night Peter, who was the closest Apostle of Îsâ 'alaihis-salâm', swore and denied to know Îsâ 'alaihis-salâm' with curses before the predicted rooster crow.

Abû Bekr as-Siddîq 'radiy-Allâhu anh' was one of the As-hâb-i-kirâm 'alaihimur-ridwân' who were living in pagan tribes not ready to accept a religion [and without any previous religious education] but accepted Islam and were honoured with the blessed suhba of Rasûlullah 'sall-Allâhu alaihi wasallam'. During the hijra he accompanied Rasûlullah 'sall-Allâhu alaihi wasallam' in the cave. [Lest Rasûlullah should get hurt, he tore his waistcoat and plugged the snake nests with the pieces. There was no piece left for the last hole, so he closed it with his foot. The snake bit his foot. He neither pulled his foot back nor made the slightest murmur. When a tear coming out of his eyes dropped on Rasûlullah's blessed face, Rasûlullah woke up, and put his blessed spittle on Abû Bakr's 'radiy-Allâhu anh' foot. The wound healed as a mu'jiza.] He dispensed all his property for Islam. Later, he fought against the apostate Arabs and brought them to Islam.

'Umar 'radiy-Allâhu anh', the first day he became a Muslim, placed himself in front of the Ashâb-i-kirâm and fearlessly announced his becoming a Muslim despite the persecutions and oppressions of the Meccan polytheists. There were great

conquests throughout the period of his caliphate. Islam spread far and wide. And in justice no other commander, no other evenhanded person equalled him. These facts are written in history books.

And Alî 'radiy-Allâhu anh' sacrificed himself for our Prophet 'sall-Allâhu alaihi wasallam' by lying in his bed on the night of his hijra. In a number of combats he acted up to his given nickname, (the Lion of Allah).

As for 'Uthmân-i-zin-nûreyn 'radiy-Allâhu anh'; he was one of the richest Meccans. All the property he had he spent for the reinforcement of Islam. [We shall mention only the amount he gave in the Ghazzâ (Holy War) of Tabuk here: Our Prophet 'sall-Allâhu alaihi wasallam' encouraged the As-hâb-i-kirâm to donate for the Holy War of Tabuk in the mosque. 'Uthmân 'radiy-Allâhu anh' stood up and said: "O Rasûlallah! I undertake to donate a hundred camels together with their back-cloths and pack-saddles." Rasûlallah went on with his encouragement. 'Uthmân 'radiy-Allâhu anh' stood up again and said: "O Rasûlallah! I undertake to give another hundred camels together with their back-cloths and pack-saddles." Rasûlallah said as he alighted from the mimbar (pulpit in a mosque): **"Uthmân shall not be called to account for what he will do from now on."** As he went on encouraging the As-hâb-i-kirâm, 'Uthmân "radiy-Allâhu anh' said: "O Rasûlallah! I undertake to give another hundred camels together with their back-cloths and pack-saddles for the sake of Allah." Our Prophet 'sall-Allâhu alaihi wasallam' declared: **"There is the Paradise for the person who has equipped the army of Tabuk!"** Upon this 'Uthmân 'radiy-Allâhu anh' brought a thousand golds and poured them on Rasûlallah's 'sall-Allâhu alaihi wasallam' lap. Rasûlallah 'sall-Allâhu alaihi wasallam' invoked: **"O my Allah! I am pleased with 'Uthmân. May you be pleased with him too!"** 'Uthmân 'radiy-Allâhu anh' equipped half of the army of Tabuk (Sunan-i-Dâra Kutnî: 4-198).^[1] 'Uthmân-i-zin-nûreyn "radiy-Allâhu anh' donated nine hundred and fifty camels and fifty horses together with their harnesses to this army, provided their cavalry accoutrements, and in addition sent them a thousand dinârs or seven rukyas of golds. All the other As-hâb-i-kirâm Guzin 'radiy-Allâhu anhum ajma'in' never hesitated to sacrifice their lives and property upon each commandment of our Master Rasûlallah. Islam's superiority over Christianity, and the

[1] Alî Dâra Kutnî passed away in Baghdad in 385 [A.D. 995].

difference between the believers of these two religions and between the people who saw these two Prophets, is as visible as the sun.

As for our Prophet's 'sall-Allâhu alaihi wasallam' arising from amongst the Arabs, who were the descendants of Ismâ'il (Eshmael) 'alaihis-salâm', instead of emerging among the Israelites; there is many a use, virtue and superiority in this fact.

First: Allâhu ta'âlâ sent an angel to hadrat Hâjar (Hagar) and gave her the good news: "O Hâjar, I have brought you the good news from Allâhu ta'âlâ that your son Ismâ'il shall own a great ummat and your offspring shall be superior to that of Sâra (Sarah)." It was this promise of Allâhu ta'âlâ that manifested itself on Muhammad Mustafâ 'sall-Allâhu alaihi wasallam', who was a descendant of Ismâ'il 'alaihis-salâm'. Allâhu ta'âlâ, while nominating many of the descendants of hadrat Sâra as Prophets, sent only Muhammad 'sall-Allâhu alaihi wasallam' out of the offspring of Ismâ'il 'alaihis-salâm', thus fulfilling His promise. Doesn't this signify the virtue and superiority of our Prophet 'sall-Allâhu alaihi wasallam'? The priest who is the author of **Mîzân-ul-haqq** distorts this good news by interpreting it that "the gist of this (promise) was giving Hagar the good news concerning the [heathen] rich Arabs." If a zealous and pious Christian is told: "Your offspring will be rich men, but they will be magians and idolaters," will he be pleased with this news, will he be happy? [Of course not. He will be sorry.] Likewise, it would mean that Allâhu ta'âlâ gave hadrat Hâjar the news that she would have polytheistic descendants instead of consoling her (May Allâhu ta'âlâ protect us from such belief).

Furthermore, the passage about the good news does not contain the phrase (rich Arabs). But it expresses that the descendants of Ismâ'il 'alaihis-salâm' shall be a great ummat and they shall be dominant over the Israelites. It is quite obvious that before the rising of Islam there was no event on the part of the Arabs significant enough to overpower the Israelites and that the real crunch came with Islam.

Second: The Israelite Prophets had been learning and teaching the rules in the Torah (Pentateuch) and Zabûr (the holy book revealed to Hadrat Dâwûd) until the advent of Îsâ 'alaihis-salâm'. If Muhammad 'sall-Allâhu alaihi wasallam' had been of the Israelite descent, there is no doubt he would have been slandered as having learned the Qur'ân al-kerîm and all the heavenly teachings from the Israelite scholars. Our master Rasûlullah, who

is the highest of Prophets, always lived in his tribe, never went away even for a short while, never learned even a letter from anyone, never held a pen in his blessed hand, and there were no Jews or Christians in the blessed city of Mekka. Despite this fact, in **Mîzân-ul-haqq** and other books of theirs, priests profess that our Prophet ‘sall-Allâhu alaihi wasallam’ learned from a monk named Bahîrâ or from some notable Christians when he honoured Damascus with his blessed presence for trade. In actual fact, our Prophet ‘sall-Allâhu alaihi wasallam’ was twelve years old when he went to Damascus with his paternal uncle Abû Tâlib. All books of Siyer (biographies of our Prophet) report this fact unanimously. And his conversation with the monk Bahîrâ took only a few hours, Bahîrâ, after looking at our Prophet ‘sall-Allâhu alaihi wasallam’ carefully, realized that he was the would be Prophet of the latest time. Then he said to Abû Tâlib: “If the notables of Christians and Jews sense that this child is the Messenger of Allah, they may attempt to kill him.” Upon this warning of the monk’s, Abû Tâlib took his advice, sold his merchandise in Busrâ and in its neighborhood, and returned to Mekka-i-mukarrama. As for the monk who is said to have taught to our Prophet ‘sall-Allâhu alaihi wasallam’; wouldn’t he just as soon announce his own prophethood instead of teaching so much knowledge to our Prophet? Moreover, from what rich source had the so-called teacher Bahîrâ acquired all this endless lot of knowledge which emerged in our Prophet ‘sall-Allâhu alaihi wasallam’? For the knowledge that Allâhu ta’âlâ communicated to Rasûlullah ‘sall-allâhu alaihi wasallam’ did not only cover the Bible and the Torah but also contained numerous pieces of information that did not exist in them. Consisting of more than six thousand âyats (verses), the Qur’ân al-kerîm covers many rules and ma’rifat (spiritual information). Moreover, the pieces of information and ma’rifat uttered through Rasûlullah’s blessed language; i.e. seven hundred thousand hadîth-i-sherîfs concerning sunnat, wâjib, mustahab, mendûb, nahy, mekrûh, and other narratives are recorded, narrated and published by the ‘ulamâ of hadîth. Imâm-i-Nesâî^[1] ‘rahmatullâhi aleyh’ confirms this: “I had compiled seven hundred and fifty thousand hadîth-i sherîfs. But fifty thousand of them were from unsound sources, so I left them out, and recorded seven hundred thousand of them.” As for the existing copies of the Pentateuch and the Bible, which are the

[1] Nesâî Ahmad passed away in Ramleh in 303 [A.D. 915].

word of Allah according to Jews and Christians; if you leave aside the episodes and bring together all the verses concerning the commandments, prohibitions and other religious precepts, the number will not reach seven hundred all in all. We shall explain this fact in detail in the chapter about **Qur'ân al-kerîm and Today's Gospels**. We wonder what kind of knowledge Muhammad 'alaihis-salâm' learned, and from which of the Christian monks? Is it possible to make an ocean from a small pool? This signifies the following fact: this slander is brought against Rasûlullah 'sall-Allâhu alaihi wasallam' despite the fact that there were no monks in his tribe; the kinds of slanders that would have been brought against him had he been sent among the Israelites are beyond imagination. It is for this reason that Allâhu ta'âlâ, who is wâjib-ul-wujûd, protected His most beloved one by not sending him among the Sons of Israel.

Third: A retrospection into the history of today's existing peoples and a meticulous observation of their traditions, customs and deeds will show that the Arabs, even when they were nomadic Bedouins, had superior and high qualities and habits such as patriotism, nationalism, hospitality, charity, bravery, heroism, cleanliness, nobility of pedigree; generosity, goodness, modesty, and love of freedom. Is there another race to equal the Arabs in these qualities and in such merits as intelligence, eloquence and rhetoric? It is written throughout the Torah what a bad character the Israelites have. It is a plain fact that they are the worst race. Which of these cases would be better for our master the Fakhr-i-kâinat 'sall-Allâhu alaihi wasallam'; to come from the most virtuous, the highest of races, or from the Israelites [Jews]? The Israelites attained the blessings of Allâhu ta'âlâ and were superior to other nations as long as they obeyed their Prophets and acted upon the canonical laws of Mûsâ 'alaihis-salâm'. But later, when they betrayed their Prophets 'alaihimus-salâm' and killed most of them, they were degraded and became the most ignoble, the basest people. This fact is known by Christians as well. On account of Îsâ's 'alaihis-salâm' malediction, they shall lead a detestable, abhorrent and base way of life and are doomed to an everlasting life of disgrace. Now, what an astonishingly contradictory objection it would be to say, "*If Muhammad 'alaihis-salâm' were the highest of Prophets, he would have descended from these Israelites who shall never be rescued from this state of ignominy and contemptibility.*" The second âyat (verse) of Hashr sûra purports: "**O you owners of**

reason! Learn what you do not know by inference from what you have been taught.”

Fourth: Îsâ ‘alaihis-salâm’ was sent as the Prophet among the Israelites through various miracles, and some of his blessed statements comprised the figurative elements of his time’s current language; so the priests that came some time later, being unable to interpret his symbolic expressions, established a system of creed called Trinity, that is, believing in three gods, which could never be accepted by anyone with common sense and which had existed in the ancient Indian cults and in Plato’s philosophy. On the other hand, those kinds of our master Rasûlullah’s ‘sall-Allâhu alaihi wasallam’ teachings that are called mutashâbihât (symbolic, parabolical, ambiguous teachings), which include âyat-i-kerîmas, hadîth-i-sherîfs and other teachings, are explained at length in books of tafsîr and hadîth, which report also that such teachings contain countless other ultimate and subtle divine denotations, connotations, nuances, and inner essential meanings. [Mutashâbihât are those âyat-i-kerîmas and hadîth-i-sherîfs with occult, hidden meanings whose façade meanings do not agree with the established meanings of the popular types of narratives and which therefore need to be interpreted.] Their number is very much larger than those in the teachings of Îsâ ‘alaihis-salâm’. If our Prophet ‘sall-Allâhu alaihi wasallam’ had been chosen and sent from among the Israelites, they would have altogether denied the divinity of Allâhu ta’âlâ, saying, “*There is no God but hadrat Muhammad.*” Who on earth will doubt this?

THEIR SECOND CLAIM: The second assertion put forward in **Ghadâ-ul-mulâhazat** is that “*While Christianity spread gently through kindness, Islam spread by violence, force, and by giving wordly advantages.*”

ANSWER: This assertion of theirs is, like the others, false, groundless, as follows:

First: It is a fact declared in the Bible and confirmed by Îsâ ‘alaihis-salâm’ that Christianity was not a religion other than Judaism, but it was a complementary of Judaism. The only difference was that it (Christianity) did not command jihâd-i-fî-sebî-l-illâh (Holy War only for the sake of Allah). Absence of jihâd in Christianity is a proof of its deficiency, rather than proving its superiority. To assert that a religion that spreads through physical means [violence, force, power] is not a true religion would mean to confess that Christianity, before any other religion, is a false one.

Second: If a religion's spreading by physical media is to be asserted as a proof for its falsity, it will be necessary to take a look at the methods resorted to for the spreading of Christianity. Take the following examples: As Îsâ 'alaihis-salâm' invited the people to his religion, he hid himself for fear of a probable assassination on the part of his adversaries; he advised that his miracle be kept in secret; he ordered his Apostles not to tell anyone that he was the Messiah; he advised his disciples that anyone without a sword should buy himself a sword even if it would cost him his clothes; he ordered them to pay tax as a sign of homage to the pagan Romans; many wars broke out and millions of people were killed because of the controversies among the Christian sects after Îsâ 'alaihis-salâm'; popes caused a number of revolutions and conflicts in Europe; millions of innocent people were massacred by Christians in the events of Templier and Saint Bartholomew and during the tribunals of inquisition; in the continent of America and in the other lately discovered islands, the turbulences instigated by missionaries caused millions of people to be put to the sword; when you read about these events and many other similar events in history books, how can you claim that Christianity spread gently through kindness without resorting to physical means, that is, to force, violence, power, or worldly advantages? The cruelties, massacres and savageries exercised during the crusading expeditions, which continued in eight waves for 174 years, from 489 [A.D. 1096] to 669 [A.D. 1270], could not be tallied. The crusaders burned and demolished all the places they went by, including Istanbul, which was the capital city of the Byzantine Greek Empire, their co-religionists. Michaud, a Christian who wrote a book of five volumes about the crusading expeditions, says: "In 492 [H. 1099] the crusaders managed to enter Jerusalem. When they entered the city they jugulated seventy thousand (70,000) Muslims and Jews. They cruelly killed even the Muslim women and children who had sheltered in mosques. Blood flowed through the streets. Corpses blocked the roads. The crusaders were so savagely ferocious that they jugulated the Jews they came across on the banks of the Rhine in Germany." These facts are written by Christian historians, who are their own men. When Christians routed the Andalusian Omeyyeds^[1] in 898 [A.D. 1492] and entered Qurtuba (Cordova),

[1] The Andalusian Islamic State was founded in 139 [A.D. 756], and demolished in 898.

they attacked the Qurtuba mosque first. They entered this beautiful, magnificent mosque on horseback. They pitilessly jugulated the Muslims who had taken refuge in the mosque. So much so that blood poured out through the doors of the mosque. They massacred the Jews in the same manner. The barbarous Spaniards Christianized all the Muslims and Jews at the point of the sword. Those who managed to escape took sanctuary in the Ottoman country. The Jews living in Turkey today are their grandchildren. After annihilating all the Muslims and Jews in Spain, Ferdinand the Spanish king bragged of his victory and said, "There are neither any Muslims nor any unbelievers left in Spain." Here is the Christianity that is said to have spread through tenderness and kindness and here are the cruelties of Christians who claim to be tender and affable!

The cruelties inflicted by the Christian sects upon one another are no less in severity. But the most notorious cruelties are the persecutions exercised by Christians over Jewry, who are praised by the priestly author of the book **Ghadâ-ul-mulâhazât** on account of their familiarity with the canonical laws.

It is written as follows in the twenty-seventh page of the book **Keshf-ul-âsâr wa fî qisâs-i-enbiyâ-i benî Isrâîl**, which was written by priest Dr. Alex Keith, translated into Persian by priest Merik, and published in 1261 [A.D. 1846] in Evenborough: "Three hundred years before the Hegira, Constantine the Great ordered that the ears of all the Jews be cut off and persecuted them by deportations and banishments."

It is written in the twenty-eighth page: "In Spain the Jews were oppressed to choose one of the following three alternatives:

- a) Accepting Christianity;
- b) Imprisonment for those who refused Christianity;
- c) Deportation if none of these two choices are taken. Similar methods were used in France. Thus Jews travelled from one country to another. At that time there was no home for them, neither in Europe nor in Asia."

And in the twenty-ninth page: "Because Catholics reckoned Jews as unbelievers, they persecuted them. The most notable priests came together and took some decisions:

1 — If a Christian defends a Jew, he has made an error. He is to be excommunicated. That is, he must be excluded from Christianity.

2 — Jews are not to be assigned any official duties in any

Christian states.

3 — No one can eat or cooperate with Jews.

4 — Children born among the Jews shall be raised by the Christians. The oppressiveness of this article is obvious.” In the thirty-second page: “When the Portuguese caught Jews, they threw them into fire and burned them. When they did so, their men and women came together and celebrated the events. Their women danced, sprang and jumped with happiness.”

It is written as follows in the book **Siyar-ul-muteqaddimîn**, which was written by priests: “In the Christian year 379, Gratinaus the Roman emperor, after consulting with his commanders, ordered the Christianization of all the Jews in his country. Accordingly, those who refused Christianity were to be killed.” These writings belong to eminent Christian priests.

The torments inflicted upon Protestants by Catholics and vice versa are no less cruel than the ones related above.

It is written as follows in the fifteenth and sixteenth pages of the thirteenth fascicle of an Arabic book which was published in thirteen fascicles in Beirut in 1265 [A.D. 1849]: “The Roman church inflicted numerous persecutions, torments and massacres upon Protestants. The witnesses to prove this fact are in the European countries. In Europe, more than 230,000 people were burnt alive because they did not believe in the pope though they believed Jesus and made the Holy Bible their guide in belief and worship. Likewise, thousands of them were either put to the sword or annihilated in prisons or through various tortures such as disjoining their bones or extracting their teeth or nails with pincers. Only on the day of Marirsu Lemavus thirty thousand people were killed in France.

The massacre of Saint Bartholomew and many other massacres that would take a long time to relate are the witnesses of the cruelties Catholics inflicted upon Protestants. Sixty-five thousand Protestants were killed in the massacre of St. Bartholomew. Catholic priests publicize this event as something to take pride in. Henry IV, who came to the throne of France in 1011 [A.D. 1593], stopped the massacre of Protestants. The bigoted Catholics who did not like this had Henry IV killed. In 1087 [A.D. 1675] the persecutions and massacres were resumed. Fifty thousand families fled from their country to escape death.

The Protestants were no less cruel to the Catholics than the Catholics were to them. It is written as follows in the forty-first

and forty-second pages of a book which was translated into Urdu from English by a British Catholic priest named Thomas and was published with the title **Mir'ât-us-sidq** in 1267 [A.D. 1851], and which was widely sold in India: "The Protestants first usurped 645 monasteries, 90 schools, 2376 churches and 110 hospitals from their Catholic owners and sold them very cheaply, dividing the money among themselves. They evicted thousands of the poor residents into the streets, leaving them destitute." It is written in its forty-fifth page: "The Protestants' grudge and hostility reached the dead lying in their graves with equal savagery. Exhuming the corpses, they tormented them and robbed them of their shrouds." In the forty-eighth and forty-ninth pages: "Also the libraries disappeared among the other property usurped from the Catholics. Cyl Birl's doleful account of these libraries is as follows: The Protestants plundered the books they found in the libraries. They burned the books to cook on them, cleaned their candlesticks and shoes with them. They sold some of the books to herbalists and soap makers. They gave most of them to bookbinders overseas. They were not only fifty or a hundred books. They amounted to countless shiploads. They were annihilated in such a manner as to consternate the foreign nations. I saw a merchant buy two libraries, each for twenty rupees. After these cruelties, they robbed the treasuries of churches, leaving them in bare walls only. They thought they were doing something good." In the fifty-second and later pages: "Now we shall relate the cruelties that the Protestants have done so far: In order to torture the Catholics, the Protestants passed hundreds of laws far from justice, mercy and ethics. The following are some of them:

"1 — A Catholic cannot inherit his/her parents' property.

"2 — No Catholic past the age of eighteen can buy property, unless he accepts the Protestant sect.

"3 — No Catholic can set up a business for him or herself.

"4 — No Catholic can be a tutor (in any branch of knowledge). He who opposes this shall be sentenced to imprisonment for life.

"5 — The Catholics shall pay double the taxes.

"6 — Any Catholic priest who conducts a (religious) rite shall pay a fine of 330 sterlings. If a lay Catholic does this he shall be fined 700 sterlings plus one year's imprisonment.

"7 — If a Catholic sends his son abroad for education, he and

his son shall be killed. His property and livestock shall be confiscated.

“8 — No Catholic can be employed in the Civil Service.

“9 — If any Catholic does not attend Sunday masses or other religious celebrations in a Protestant church he shall be fined 200 sterlings monthly and shall be dismissed from society.

“10 — If a Catholic goes five miles away from London he shall be fined 100 sterlings.”

It is written in pages sixty-one through sixty-six: “With the command of Queen Elizabeth most of the Catholic monks and other clergymen were taken out on ships and thrown into the sea. Then the soldiers of Elizabeth came to Ireland to Protestantize the Catholics. The soldiers demolished the Catholic churches. Whereever they came across a Catholic priest they killed him immediately. They burned towns. They destroyed crops and animals. But they treated non-Catholics well. Then, in 1052 [A.D. 1643-44], the parliament sent forth men to a number of cities to expropriate all the property and land belonging to the Catholics. These cruelties inflicted upon the Catholics went on till the time of king James I. In his time these cruelties became less severe. But the Protestants were angry with him. In 1194 [1780] forty-four thousand Protestants petitioned to the king for the maintenance of the laws concerning the Catholics so that they could go on tormenting them through the parliamentary power as before. But the king turned down their proposal. Upon this some hundred thousand Protestants came together in London and burned the Catholic churches. They devastated the districts where the Catholics lived. They started conflagrations at thirty-six different places. This vandalism lasted for six days. Then the king passed another law in 1791, giving the Catholics the rights they have been enjoying ever since.”

It is written as follows in the seventy-third and seventy-fourth pages: “You probably have not heard about the event of Cortiraskuln in Ireland. The stories telling about his doings in Ireland are true. Every year the Protestants collected two hundred and fifty rupees and the rentals of various places and with this money bought the children of poor Catholics. They sent these children away to live with Protestants in other places so that they would not recognize their parents (on returning to their hometowns). When they grew up, they were sent back home and did not recognize their parents, brothers and sisters, as a result of which they sometimes married their brothers, sisters, and even

parents.”

[The most inhuman, the most ferocious of the cruelties inflicted upon Muslims by Christians were done by the British in India.

Allâma Fadl-i-Haqq Khayr-âbâdî, one of the greatest Islamic ‘ulamâ in India, says in his book **As-sawrat-ul-Hindiyya (The Indian Revolution)**, which is explained by Mawlânâ Ghulâm Mihr Alî in the 1384 [A.D. 1964] Indian edition of its commentary **Al-yawâqit-ul-mihriyya**:

In 1008 [A.D. 1600] the British first received the permission of Ekber Shâh to open business places in the Calcutta city of India. In the time of Shâh-i-Âlam they bought land in Calcutta. They brought military forces to protect their land. Upon curing Sultan Ferrûh Sîr Shâh in 1126 [A.D. 1714], they were given this right all over India. In the time of Shâh-i-Âlam-i-thânî they invaded Delhi, took control of the administration, and began to exercise cruelty. In 1274 [A.D. 1858] the Wahhabis in India said that Bahâdîr Shâh II, who was a Sunnî, a Hanafî, and a Sufî in fact, was a bid’at holder and a disbeliever. With their help, which was reinforced by the support of Hindu unbelievers and the treacherous vizier Ahsanullah Khan, the British army entered Delhi. They raided homes and shops and plundered goods and money. Even women and children were put to the sword. The people could not find water to drink. The very old Bahâdîr Shâh II, who had taken refuge in the tomb of Humâyûn Shâh, was taken towards the fortress together with his household with their hands and feet fastened. On the way the Patriarch Hudson had the three sons of the Shâh undressed, leaving them in underwears, and then martyred them by shooting them in their chests. He drank their blood. He had their bodies hung at the entrance of the fortress. The following day he took their heads to the British commander Henry Bernard. Then, boiling the heads in water, he made a soup and sent it to the Shâh and his wife. Being extremely hungry, they (the Shâh and spouse) immediately put the meat into their mouths. But they could not chew it, nor could they swallow it. They took it out and left it on the soil, though they did not know what sort of meat it was. The traitor named Hudson said, “Why don’t you eat it? It is very delicious soup. I had it made from the flesh of your sons.” Then they banished the Shâh, his wife and close relations to the city of Rangun and had them put in dungeons. The Sultân passed away in the dungeon in 1279. They martyred three thousand Muslims by shooting and twenty-seven

thousand by slaughtering in Delhi. Only those who fled at night managed to survive. The Christians massacred countless Muslims in other towns and villages, too. They ruined historical works of art. Peerless, invaluable pieces of ornamental goods and jewelry were loaded on ships and sent to London. Allâma Fadl-i-Haqq was martyred in his dungeon on the island of Endoman by the British in 1278 [A.D. 1861].

In 1400 [A.D. 1979] Russians invaded Afghanistan and began to destroy the Islamic works of art and martyr the Muslims. They first shot to martyrdom the great 'âlim and Walî Ibrâhîm Mujaddidî together with his hundred and twenty-one disciples, his wife and daughters. This savage and ignoble attack, too, was caused by the British. For in 1945 the German commander Hitler, who had routed the Russian armies and was about to enter Moscow, cried to England and America through the radio: "I admit the defeat. I shall surrender to you. Let me go on with my war against Russia, rout the Russian army and remove the nuisance of communism from the earth." Churchill, the British prime minister, refused this proposition. They persisted in helping the Russians and did not enter Berlin before the arrival of the Russians. They caused Russians to be a pestilence over the world.

Abdurrashîd Ibrâhîm Efendi states as follows at one place of the chapter called "Hostility of the British against Islam" in the second volume of his Turkish book **Âlam-i-Islâm** (The Islamic World), which was published in Istanbul in 1328 [A.D. 1910]: "Extirpation of Khilâfat-i-Islâmiyya (the Islamic Caliphate) is the primary British goal. Their causing the Crimean war and helping the Turks there was a stratagem to destroy the Caliphate. The Paris Treaty divulges this stratagem clearly. [They state their enmity overtly in the secret articles of the Lausanne Peace Treaty in 1923.] All the disasters the Turks have undergone so far, whatsoever the cover, have come from the British. The British policy is based on the annihilation of Islam. The reason for this policy is their being afraid of Islam. In order to deceive Muslims, they use saleable consciences, and introduce these people as Islamic scholars or heroes. In short, Islam's biggest enemy is the British."

For those who desire more detailed information about the treacheries and murders carried on by the British on various dates in various parts of the world, especially those which were done against Muslims and the Islamic religion; we recommend that they read the book **Jinâyât-ul-İngiliz** (The Murders by the

British) by Es-Sayyîd Muhammad Habîb Ubeydî Beg, which was published in Beirut in 1334 [A.D. 1916].

Bryan William Jennings, an American lawyer and politician, was a renowned writer and lecturer, and at the same time was a U.S. Congressman between 1913-1915. He died in 1925. He gives detailed information about the British enmity against Islam and their barbarisms and cruelties in his book **(The British Dominion in India)**.

The British sent their own men to their colonies whom they had been tyrannizing. These men started, so to speak, the movement of independence and in appearance broke their right of independence away from the British. They always used men of this sort for invading their colonies morally and inwardly while giving them their independence materially and outwardly. In other words, they imposed these men, whom they trained or bought for their own purposes, as leaders or saviors to such countries. And the inoffensive people of these countries, without even having time to consider the matter to sense the British lie, delivered their younger generations to the awful methods of propaganda. These countries had national anthems and flags. But morally and spiritually they were never independent. They had parliaments, prime ministers, ministers. But they never had authorities.]^[1]

We have mentioned only a few of the cruelties of Christians here. These are only a few examples of the barbarisms and savageries of Christians, who are said to have had a religious background and who claim to believe in the advice of Îsâ ‘alaihis-salâm’: “If someone slaps you on one cheek, offer him your other cheek.” We do not presume that the priest who wrote the book **Ghadâ-ul-mulâhazât** is too ignorant to know about these cruelties and savageries. Thinking Muslims unaware of these historical events, he pretends not to know of them in order to reinforce his assertion.

Third: If the spreading of a religion were possible only through physical media, that is, by violence, force and power, the whole world would have been Christianized by now and there would be no Jews left after all these combats, barbarisms and massacres.

Fourth: The jihâd-i-fîsebil-illâh commanded by Islam does not mean to compel (others) to become Muslim by the sword. Jihâd

[1] Please also see the book **Confessions of A British Spy**, which is available from Hakikat Kitâbevi, Fatih-Istanbul-Turkey.

means to announce and spread the kalima-i-tawhîd all over the world and to reveal the superiority and the merits of the true religion of Allâhu ta'âlâ to the other religions. This jihâd is done by teaching and advising first. That is, it is stated that Islam is the true religion commanding all sorts of happiness, justice, freedom, and human rights. Those non-Muslims who admit this are given the right of citizenship and enjoy all sorts of freedom enjoyed by the Muslims. War is opened to those obstinate states and tyrannical dictators who turn down this invitation. If they lose the war, the former invitation is repeated once more. That is, they are invited to accept Islam. If they accept it they become free like the other Muslims. If they refuse they are proposed to pay the income tax called jizya. Those who accept to pay the jizya are called **zimmî**. They can by no means be forced to change their religion. [The old, the invalid, the women and children, the poor, the clergy are not liable to the jizya.] They are completely free as to their religious duties, rites and ceremonies, and their property, lives, chastity and honour are, like the property, lives, chastity and honour of Muslims, protected by the state. Muslims and non-Muslims are held equal in all sorts of rights.

THEIR THIRD ASSERTION: The third assertion put forward by the priests is that *“Though it would have been possible for Allâhu ta'âlâ to send down a Prophet without any preparatory canonical education, Allâhu ta'âlâ, who is the most compassionate of the merciful, (is said to have) sent such an exalted religion (as Islam) not before the religions of Jesus and Moses; this is paradoxical with His justice.”*

ANSWER: These words of the priests are answerable in various ways.

One of them is this: Allâhu ta'âlâ has infinite power. For Him there is no difference between creating the seven layers of the earth and the heavens and creating an ant, [a cell, an atom]. Nothing is beyond the creative power of Allâhu ta'âlâ, except having a partner, which is impossible. [May Allâhu ta'âlâ protect us from such a belief!] If, as they assert, it were impossible to send a Prophet without any preparations, this would be another mu'jiza of Rasûlullah's 'sall-Allâhu alaihi wasallam' in addition to his other mu'jizas (miracles). For the number of all the Israelites who believed Îsâ 'alaihis-salâm' was eighty-two by the time of his ascension to heaven though they were ready to accept a new religion and had been expecting a Prophet who would be their savior. On the other hand, our Master Fakhr-i-kâinât 'alaihi

efdalut-tahiyyât', before his decease, had already guided to î mân (belief in the true religion) more than a hundred and twenty-four thousand of the Arabs, who had had no religious education whatsoever and therefore were not ready to receive a new religion; this means to make the impossible possible, and is therefore a mu'jiza. Also, their statement that *'it is incompatible with the mercy, compassion and justice of Allâhu ta'âlâ not to send the better and superior one before'* is contrary to all sorts of reason. For the Christian creed is as follows: "The reason why Jesus was killed after various insults and then burned for three days in Hell was because all people, including all Prophets, were smeared with the original sin committed by Âdam 'alaihis-salâm' and hadrat Hawwâ in Paradise, and therefore Allâhu ta'âlâ willed to forgive them by shedding the blood of His beloved son (may Allah protect us from such belief)." Now we ask them: since Îsâ 'alaihis-salâm' is, according to Christian creed, the son of Allah, or perhaps the same as He (may Allah protect us from this belief), would it not have been better if he had been sent immediately after Âdam 'alaihis-salâm', so that the whole lot of these Prophets and so many innocent people would not have gone to Hell? It is a rule of protocol among rulers and presidents that the one with the highest rank position arrives last. It is a social custom that in big speeches the most important part is mentioned finally. The same rule applies in everything. For instance, skillful artists have their novices rough out the layouts of their works first and then finish their works by doing the final, important and delicate parts of their works themselves. This procedure is natural. Then, it is more suitable with the divine law of causation of Allâhu ta'âlâ who is the absolutely wise Creator to send the Sayyid-al-mursalîn 'sall-Allâhu alaihi wasallam', the most superior, the highest of Prophets, as the last Prophet, thus bringing His religion to perfection.

The book **Ghadâ-ul-mulâhazat**, again, makes the following comment concerning the matter whether Rasûlullah 'sall-Allâhu alaihi wasallam' had mu'jizas (miracles), in the fourth chapter of the second section: *"Jesus and Moses displayed various miracles in order to prove to the people that they were Messengers sent down by Allah. Had it not been for such a touchstone as this to distinguish between the true and the false, many mendacious and immodest liars would have dared to profess being Prophets. And there would not be a gauge to test whether Allâhu ta'âlâ had given His Word to a person, whether He had chosen him as His*

Prophet. Therefore, if you test Muhammad's 'alaihis-salâm' claim for prophethood by rubbing it against this touchstone, you will see that it is not so firm or so proven as the claims of Moses and Jesus 'alaihimas-salâm'!

*"Even if we believe the testimonies of historians and the scholars of siyar and suppose that Muhammad 'alaihis-salâm' displayed many miracles to prove his prophethood, we will not be convinced. For when we compare the wonderful, extraordinary events that they ascribe to their Prophet with the miracles of Jesus Christ and other Prophets, it is too difficult to believe that the so-called wonderful events are from Allah, on account of the discrepancies and similarities among them. Let us take the following examples: With the command of Muhammad 'alaihis-salâm' a tree left its place and walked towards him and a voice from its middle part said: **Esh-hadu an lâ ilâha ill-Allah wa esh-hadu anna Muhammadan abduhu wa Rasûluhu**, thus bearing witness to his Prophethood; animals, mountains, stones and even a bunch of dates expressed the word of testimony we have given above; whatever clothes he put on, whether they were shorter or longer (than his size in appearance), suited him perfectly; now, is it possible not to doubt when we hear such events? For these events are imaginary. They are obviously contrary to the proofs and signs put forward by all the past Prophets." In short, at the end of all this long, roundabout writing of his, the priest means to say that our master the Prophet 'sall-Allâhu alaihi wasallam' did not have miracles although other Prophets had miracles.*

ANSWER: It should be known well that one of the methods used by priests to mislead all Christians against Islam has been the slander that Rasûlullah 'sall-Allâhu alaihi wasallam' did not show any miracles. (May Allâhu ta'âlâ protect us against believing them!) These lies are answered convincingly and by definite proofs in the books **Iz-hâr-ul-haqq** and **Shams-ul-haqîqa**. Various answers are given to each of their questions. These priests pretend not to have seen these books and not to have heard of these answers. To be more precise, because they do not have any proofs sound enough to rebut the answers and evidences put forward to them, they ignore them as if they were unaware of them and repeat their former objections and lies in their books **Mizân-ul-haqq**, **Miftâh-ul-esrâr**, **Ghadâ-ul-mulâhazât**, and other books full of lies and slanders which they published as against Muslims. These books of theirs bear their evil intentions of deceiving the ignorant and spoiling their belief by changing the

titles of the books they wrote before. Yet we have considered it appropriate to write a few of the answers given to the missionaries in the books **Iz-hâr-ul-haqq** and **Shams-ul-haqîqa**, which we have mentioned above:

All Prophets ‘alaihimus-salâm’, as a witness for the authenticity of their prophethood they were appointed, put forward as miracles some extraordinary, preternatural, superhuman events that were at the same time valued and accepted by the people they were appointed to (as Messengers). It is written in books of Siyar that the number of miracles that occurred through Rasûlullah ‘sall-Allâhu alaihi wasallam’ was more than three thousand. The existence of these miracles, which are stated in Qur’ân al-kerîm and hadîth-i-sherîfs and which were narrated by those who saw and heard them, thus reaching us by passing through generations, is beyond the reach of any sort of doubt. We shall explain some of these miracles (mu’jizas) in two different categories:

THE FIRST CATEGORY: This category contains the miracles that occurred through Rasûlullah ‘sall-Allâhu alaihi wasallam’ on past and future events.

Rasûlullah ‘sall-Allâhu alaihi wasallam’ related episodes about the past Prophets. Without reading the books of the Old Testament and the New Testament or learning from anyone, he gave information about the past peoples that had perished thousands of years before and whose signs had already disappeared. As a matter of fact, it is written in the fourth paragraph of the first chapter of the fifth section of the book **Iz-hâr-ul-haqq**: “Rasûlullah ‘sall-Allâhu alaihi wasallam’ related the episode of Nûh ‘alaihis-salâm’. This mu’jiza is mentioned in Qur’ân al-kerîm. The forty-ninth âyat of Hûd sûra purports: **‘This narrative of Nûh’s (Noah) ‘alaihis-salâm’ is one of the ghayb (unknown) pieces of information which we reveal (wahy) to you [through Jebrâîl]. Until now, neither you nor your tribe knew about it.’** But some differences between the Qur’ân al-kerîm and the past (heavenly) books are explained in the second chapter of the fifth section of the book **Iz-hâr-ul-haqq**. Qur’ân al-kerîm contains many unknown narratives about past tribes.” The third paragraph of the first chapter of the fifth section of the same book quotes twenty-two of the narratives given in Qur’ân al-kerîm:

1 — The two hundred and fourteenth âyat of the Baqara sûra purports: **“O Believers! Do you expect to enter Paradise right away? You have not undergone the despair experienced by the**

beloved ones of Allah before you. I sent vehement poverty, ailment, hunger and affliction upon them. They were so badly worried by the afflictions they were suffering that the Prophet and his believers were saying: **When will help come from Allâhu ta'âlâ? Be careful, be on the alert, for the help of Allâhu ta'âlâ is soon to come.**" The help promised in this âyat-i kerîma includes Muslims in general; and the help promised soon came about. Islam spread first in Arabia and then all over the world.

2 — Before the Holy War of Badr, Allâhu ta'âlâ gave the good news of victory to the As-hâb-i-kirâm and declared in the forty-fifth âyat of Qamer sûra: **"They will soon be routed, run away and turn their backs** (to the battlefield)." Exactly as it was declared, the Qoureish tribe were routed and destroyed at Badr.

3 — As is purported in the first, second, third and fourth âyats of Rûm sûra, Allâhu ta'âlâ declares: **"The Rûm were beaten** [by the Iranians] **at the closest place** [to the Arabs, in the vicinity of Damascus]. **Three to nine years after the defeat, they will beat their enemies** [the Iranians] **here. Beating or being beaten,** [be it known that], **is within the command of Allâhu ta'âlâ in the beginning and in the end. The Believers will be pleased at the victory of the Rûm over the Iranians.**" The fact on which the mufasssîrs (interpreters of Qur'ân al-kerîm) and the 'ulamâ of Siyar agree as to the interpretation of these âyats is as follows: It is predicted that the Rûm will beat the Iranians after being beaten. And everything occurred exactly as it was predicted. In fact, when this âyat-i-kerîma descended, Ubayy bin Halef, one of the outstanding disbelievers of Qoureish, denied it. In the conversation he had with Abû Bakr 'radiy-Allâhu anh', he affronted him and insisted on refusing that the other side would win. Upon this they made a contract to wait for three years and then for the losing party to give fifteen female camels to the party whose prediction came true. Abû Bakr as-Siddîq 'radiy-Allâhu anh' came to Rasûlullah 'sall-Allâhu alaihi wasallam' and submitted the matter. Rasûlullah 'sall-allâhu alaihi wasallam' stated that the word (bid')^[1] in the âyat-i-kerîma included the numbers from three to nine and ordered him to go to him (the bettor) and increase both the duration of time and the number of camels. Upon this, Abû Bakr 'radiy-Allâhu anh' renewed the contract they had made, prolonging the duration to nine years and augmenting the number of camels to one hundred. In the six

[1] [Bad'].

year of the Hegira, the news about the Rûm's victory over Iran reached them at Hodaybiyya. But Ubayy bin Halef had been killed with a spear which Rasûlullah 'sall-Allâhu alaihi wasallam' picked from the ground and threw at him. So Abû Bakr-i Siddîq 'radiy-Allâhu anh' took the mentioned hundred camels from his inheritors. [Obeying our Prophet's 'sall-Allâhu alaihi wasallam' command, he distributed the hundred camels to the poor.]

As for the other mu'jizât-i-nabawiyya (the Prophet's miracles) on the information about the ghayb (unknown), which are reported in hadîth-i-sherîfs; they are countless. We shall give a few examples:

In the beginning of the call to Islam some of the As-hâb-i-kirâm migrated to Abyssinia because of the polytheists' persecutions. Rasûlullah 'sall-Allâhu alaihi wasallam' and those of the Ashâb-i-kirâm who remained in Mekka-i-mukarrama were deprived of all sorts of social activities such as buying and selling, visiting or talking to people other than Muslims for three years. The polytheists of Qoureish had written a contract announcing these decisions of theirs and posted it on the Kâ'ba-i-muazzama. Allâhu ta'âlâ, the omnipotent, sent a wood-boring maggot called **arza** unto that notice. The maggot ate up all the written part except the phrase **Bismikallâhumma** (=in the name of Allâhu ta'âlâ). Allâhu ta'âlâ let our Prophet 'sall-Allâhu alaihi wasallam' know of this event through Jibrîl-i-emîn (the Archangel Gabriel). And our Prophet 'sall-Allâhu alaihi wasallam' in his turn related it to his uncle Abû Tâlib. The following day Abû Tâlib went to the notables of polytheists and said, "Muhammad's God told him so. If what he said is true, cancel this prohibition and do not prevent them from going around and seeing other people like before. If he didn't tell the truth, I shall no longer protect him." The notables of Qoureish accepted this. They all came together and made for the Kâ'ba. They took the contract down from the Kâ'ba, opened it up, and saw that, as Rasûlullah 'sall-Allâhu alaihi wasallam' had said, all the written parts had been eaten up, with the exception of the phrase, **Bismikallâhumma**.

AN EXPLANATION:

[Dost Muhammad Qandihârî,^[1] a great Islamic scholar in India, states in his twenty-ninth letter: "The polytheists of Qoureish used to write the phrase **Bismikallâhumma** at beginning

[1] Muhammad Qandihârî passed away in 1284 [A.D. 1868].

of their letters. In the early years of Islam, our Master the Prophet ‘sall-Allâhu alaihi wasallam’ followed the Qoureishi custom and had the phrase **Bismikallâhumma** written at the head of his letters. Later, upon the revelation of the âyat of **Bismillâh**, he had the phrase **Bismillâh** written as the starting phrase of his letters. Afterwards, when the âyat-i-karîma containing the word Rahmân descended, he had the phrase **Bismillâh-er-rahmân** written. Finally, when the phrase **Bismillâh-er-rahmân-er-rahîm** descended with the sûra of Naml, he began to have this phrase written. As a matter of fact, the letter he sent to the Byzantine Greek emperor Heraclius with (his private messenger) Dihya-i-Kelebî began with **Bismillâh-er-rahmân-er-rahîm**. It is sunna to begin a letter with this phrase of Basmala even if it is written to a disbeliever. In the peace of Hidaybiyya, he ordered hadrat Alî to write **Bismillâh-er-rahmân-er-rahîm**. Suhayl, the Qoureishi representative, said, “We don’t know what Bismillâh-er-rahmân-er-rahîm is. Write Bismikallâhumma.” As it is seen, since Âdam ‘alaihis-salâm’, Allâhu ta’âlâ had taught His name as (ALLAH) to all Prophets, and even disbelievers had used this name.]

Rasûlullah ‘sall-Allâhu alaihi wasallam’ stated, **“The fortress of Hayber will be conquered with Alî bin Ebî Tâlib.”** So did it happen. Also, he predicted the conquests of Iran and Byzantium by stating, **“Muslims will share the treasures of Ajam (Iran) and Rûm (Byzantium) and the Iranian girls will serve them.”**

Rasûlullah ‘sall-Allâhu alaihi wasallam’ stated, **“My Umma will part into seventy-three groups. All of them will go to Hell. Only one of them will be saved.”** He also stated, **“The Ajams will beat the Muslims once or twice, the Iranian state (Sassanians) will be annihilated.”** And he stated, **“Many Rûm (Byzantine Greek) generations will prevail. As each of them perish, those in the following era, that is, the next generation will take their place.”** All these events took place as Rasûlullah ‘sall-Allâhu alaihi wasallam’ had predicted.

The east and the west were rolled up and shown to him. He predicted that his Umma would possess the places that were within his sight and that his religion would spread over those places. So Islam spread in the east and west, exactly as he had predicted. [In fact, there is no country where Islam has not been heard of in today’s free world.]

He stated, **“As long as ‘Umar ‘radiy-Allâhu anh’ lives, fitna (instigation) will not arise among Muslims.”** So the Ummat-i-Muhammad (Muslims) lived in safety till the end of the caliphate

of 'Umar 'radiy-Allâhu anh', as he had predicted. Later instigations began to break out.

Again, Rasûlullah 'sall-Allâhu alaihi wasallam' predicted that Îsâ 'alaihis-salâm' will descend from the heaven, that Mahdî 'alaihir-rahma' will appear, and that Dajjâl also will appear.

He predicted that 'Uthmân-i-zin-nûrayn 'radiy-Allâhu anh' would be martyred while reading Qur'ân al-kerîm, and that Alî 'radiy-Allâhu anh' would be wounded with the stroke of Ibn Muljam's sword and would be martyred. As a matter of fact, whenever Alî 'radiy-Allâhu anh' saw Ibn Muljam, he would show his head and say, "When are you going to make this bleed all over?" Ibn Muljam would commit himself to the protection of Allâhu ta'âlâ from this, and would request, "Since such a base and evil deed has been predicted by our Prophet, o Alî, then you kill me. I don't want to be the cause of this atrocity and be accursed till the end of the world." Alî 'radiy-Allâhu anh' would answer, "One cannot be punished before murder. You will be retaliated after the action." So all these events took place exactly.

In the the Holy War of Hendek (Trench), he said to Ammâr bin Yâsir 'radiy-Allâhu anh', "**You will be killed by bâghîs** (rebels)." Later, he (Ammâr bin Yâsir) was martyred in Siffin by those people who were on the side of Muâwiyya 'radiy-Allâhu anh.'

He said about Berâ bin Mâlik 'radiy-Allâhu anh': "**Some people that have dishevelled hair and who are repelled from doors are so (valuable) that if they stated something on oath Allâhu ta'âlâ would create it to confirm them. Berâ bin Malik is one of them.**" In the war of Ahwâz the Muslim soldiers besieged the fortress of Tuster for six months and fought for eighty days in front of its gate. Lots of people died in both sides. This statement of Rasûlullah's was known among the As-hâb-i-kerâm 'alaihimur-ridwân'. So they gathered around Berâ bin Mâlik 'radiy-Allâhu anh' and begged him to swear that the fortress would be conquered. Upon this, Berâ bin Mâlik 'radiy-Allâhu anh' swore both the conquest of the fortress and his own martyrdom. That day he attained the rank of martyrdom. And the same night the fortress was conquered, so the Muslims attained victory with the help of Allâhu ta'âlâ.

One day Rasûlullah 'sall-Allâhu alaihi wasallam' slept in Umm-i-Hirâm's 'radiy-Allâhu anhâ' house. When he woke up he was smiling. She asked, "O Rasûlullah, why are you smiling?" Rasûlullah said, "**I saw some of my Umma getting on board ships**

and going out for Holy War against disbelievers.” Umm-i-Hirâm said, “O Rasûlallah! Pray for me so that I may be one of them!” Rasûlullah said, **“O my Allah! Make her one of them!”** It came about as Rasûlullah predicted. In the time of hadrat Muâwiyya, Umm-i-Hirâm and her husband joined others getting on ships and sailed to Cyprus for jihâd. There she fell down from a horse and attained martyrdom ‘radiy-Allâhu anhumâ’.

Rasûlullah ‘sall-Allâhu alaihi wasallam’ stated about his blessed daughter, Fâtima ‘radiy-Allâhu anhâ’: **“Of my Ahl-i-bayt, you will be the first to meet me** (in the next world).” Six months after his honouring the next world, Fâtima, our mother, ‘radiy-Allâhu anha’, honoured the next world with her presence.

He predicted that Abû Zer-i-Ghifârî ‘radiy-Allâhu anh’ would pass away alone at a solitary place. It happened exactly so. [He passed away lonely as he was at a place called Rabaza. Only his daughter and his wife were with him. Shortly after his death Abdullah ibn Mes’ûd and some other high persons arrived. They washed, laid out, and shrouded his corpse ‘radiy-Allâhu anhum ejmaîn’.]

He said to Surâqa bin Mâlik ‘radiy-Allâhu anh’, one of the As-hâb-i-kirâm: **“How will you be when you put on the Chosroes’ bracelets?”** Years later, during the caliphate of ‘Umar ‘radiy-Allâhu anh’, the riches that were gained by the conquest of Iran were brought to Medîna-i-munawwara. Among the gains were the Chosroes’ fur coat and bracelets. Dividing the gains, ‘Umar ‘radiy-Allâhu anh’ gave the Chosroes’ bracelets to Surâqa ‘radiy-Allâhu anh’. Surâqa put the bracelets on his arm. Being too wide, they went up to his elbow. He remembered what Rasûlullah had said years before, and wept.

THE SECOND CATEGORY: Lots of actual miracles came about from Rasûlullah ‘sall-Allâhu alaihi wasallam’. Since the capacity of this book is not convenient for a detailed account of these miracles, we will mention a few of them:

1 — The event of **Mi’râj** (Ascent to Heaven), which took place both physically and spiritually, and as he (the Prophet) was awake. The disbelievers of Qoureish did not believe this miracle. And some Muslims, being weak both in faith and in mind, fell into the mischief of doubt and confirmed only after asking Rasûlullah ‘sall-Allâhu alaihi wasallam’ various questions and getting their answers. Those who want to know what the disbelievers’ questions and their answers were may consult to the book **Iz-hâr-ul-haqq**. If Mi’râj had happened only spiritually,

there would be no reason to deny it. For the soul travels between the east and the west in an instant when asleep. If a person's dream takes place in exactly the same way, it may be admitted as true; it cannot be denied.

Mi'râj happened both spiritually and physically. Allâhu ta'âlâ is capable to speedily move anything He wishes. For this reason, those wise people who believe in Mi'râj and those who narrate it can by no means be censured. Yes, Mi'râj is incompatible with the normal course of events. But all miracles are incompatible with the normal course of events. Ibn Sînâ,^[1] a notable philosopher, proves by reasonable evidences the possibility of this miracle, which is contrary to the normal course of events, and describes its occurrence in his book **Shifâ**. Those who have doubts may consult to the book. [Principles of (Islamic) belief should be learned not from philosophy books, but from the books of the 'ulamâ of Ahl as-sunna.]

Furthermore, bodily ascent to heaven is not impossible according to the people of the book, either. For it is written in the twenty-fourth verse of the fifth chapter of Genesis and in the first verse of the second chapter of the second book of Kings of the Holy Bible that Ehnûh (E'noch), Elia and Elijah (E-li'jah and E-li'sha) 'alaihimus-salâm' physically ascended to heaven. And it is written in the nineteenth verse of the sixteenth chapter of the Gospel of Mark: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." (Mark: 16-19) It is written in the second verse of the twelfth chapter of the epistle written to Corinthians by Paul: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven." (I Corinthians: 12-2) As is seen, Îsâ 'alaihis-salâm' also was taken up to heaven (mi'râj).

2 — The miracle of **Shaqq-i-qamer**, the splitting of the moon, which is related in Qur'ân al-kerîm. In this respect, the objections of the deniers, i.e. the Christian priests, are written at length in the books of **Iz-hâr-ul-haqq** and **As'îla-i-hikamiyya**.

3 — The miracle of **Remy-i-turâb**. In the Holy War of Bedr, the number of the As-hâb-i-kirâm 'alaihimur-ridwan' was one-fourth that of the polytheists. At a vehement time of the combat,

[1] Ibn Sînâ (Avicenna) Husayn passed away in Hemedân in 428 [A.D. 1037].

as the polytheists augmented their offensive, Rasûlullah ‘sall-Allâhu alaihi wasallam’ put his blessed head on the ground in prostration under the trellis and invoked (Allah) for victory and said: **“O my exalted Allah! If you do not lead these handful of Muslims to victory, no one will be left on the earth to promulgate Thine unity.”** Then he kept silent for a while. Presently signs of joy appeared in his blessed eyes, and he informed Abû Bakr-i-Siddîq ‘radiy-Allâhu anh’, who was with him and who had been his companion in the cave, that he had been given the good news of victory and the aid of Allâhu ta’âlâ. He left the trellis, honoured the battle field with his presence and, taking a handful of sand from the ground, threw it towards the polytheist soldiers. Each grain of sand went to an enemy soldier’s eye like a lightning of disaster and utter defeat, and they were destroyed without any apparent reason. The seventeenth âyat-i-kerîma of the Enfâl sûra descended to describe this miracle. The meaning of the âyat-i-kerîma was: **“What you threw to the disbelievers was not thrown by you. They were thrown by Allâhu ta’âlâ.”** This âyat-i-kerîma was recited in all the native and foreign languages. None of the polytheists attempted to say, “No such soil came to my eye.” Perhaps they thought it was magic. (May Allâhu ta’âlâ protect us against such belief.)

4 — The miracle of water gushing out from between Rasûlullah’s ‘sall-Allâhu alaihi wasallam’ fingers at various places. Several hundred Sahâbîs drank from that water and quenched their thirst. On the day of Hudaibiyya, the number of the As-hâb-i-kirâm that were there and drank that blessed water was more than a thousand. In addition, they filled their water-bottles. This miracle was seen at the market of Medîna, at the Holy War of Buwat, at the Holy War of Tabuk, and at many other places. In fact, at Hudaibiyya the water poured from his blessed fingers like pouring from fountains. After the thirsty ones drank, the water sufficed even their animals. These facts are narrated unanimously by very trustworthy ‘ulamâ of Siyer through very sound documents.

5 — The miracle of **Berekât-i-taâm**. Rasûlullah ‘sall-Allâhu alaihi wasallam’ gave a woman and her husband a quarter bushel of barley. Their guests and children ate from it for a long time but could not finish it.

Once, he fed a thousand people with a piece of barley bread and a young goat, and the amount of the food did not decrease at all.

Once, a hundred and eighty people ate from a piece of bread, and the bread became even bigger.

Once, he fed a hundred and thirty people with a piece of bread and a cooked lamb. The remainder was loaded on a camel and taken away.

He satiated an Abyssinian with a few dates. This miracle took place a number of times.

He fed those who were with him, all his household, and all his relations with one portion of food.

6 — The miracle of **Teksîr-i-derâhim**, i.e. increasing the amount of money. Selmân-i-Fârisî 'radiy-Allâhu anh' was the slave of a Jew. When he was honoured with Islam, his Jewish owner said he would be emancipated from slavery on condition that he would plant three hundred date saplings, they would give fruits, and he would give him (the Jew) 1600 dirhams (drachm) of gold.

[The As-hâb-i-kirâm 'alaihimur-ridwân' helped Selmân 'radiy-Allâhu anh' in digging the holes for the saplings. When the holes were dug, our Prophet 'sall-Allâhu alaihi wasallam' honoured the place with his presence and] planted the three hundred saplings resolved upon with his blessed hands. All of them came to maturity in a year and began to yield fruits. [One of the saplings had been planted by 'Umar-ul-Fârûq 'radiy-Allâhu anh'. The sapling did not give any fruits. When Rasûlullah 'sall-Allâhu alaihi wasallam' replanted it with his blessed hands, it gave fruits at once.]

He gave Selmân 'radiy-Allâhu anh' a gold that was the size of an egg and which had been gained in a Holy War. Selmân-i-Fârisî 'radiy-Allâhu anh' said to Rasûlullah 'sall-Allâhu alaihi wasallam', "This is too small to weigh sixteen hundred dirhams." He (Rasûlullah) took the gold in his blessed hands and gave it back, and said, "**Take this to your owner.**" When his owner weighed it, it was exactly the weight (decided upon); so Selmân-i-Fârisî 'radiy-Allâhu anh' joined the free Muslims.

7 — The miracle of **Teksîr-i-berekât**. Abû Hurayra 'radiy-Allâhu anh' relates: "We were starving in a Holy War. Rasûlullah 'sall-Allâhu alaihi wasallam' said, '**Is there anything?**'" I said, 'Yes, o Rasûlallah! I have some dates in my bag.' He said, "**Bring them to me.**" When I took them to him he put his blessed hand into my bag, took out a handful of dates, placed them on a handkerchief which he laid on the ground, and prayed for bereket (abundance). The As-hâb-i-kirâm 'alaihimur-ridwân' being there came and ate

dates. They were fully fed. Then he said to me: **‘O Abâ Hurayra! Take a handful of the dates on this handkerchief and put them in your foodbag.’** I took a handful and put them in my bag. The dates in my bag were never finished. We both ate and offered to others from them during the life-time of Rasûlullah ‘sall-allâhu alaihi wasallam’ and later, during the caliphates of Abû Bakr, ‘Umar and ‘Uthmân ‘radiy-Allâhu anhum’. They were still not finished. When ‘Uthmân-i-Zinnûrayn was martyred during his caliphate, my foodbag was stolen.”

Many other similar miracles occurred through our Prophet ‘sall-Allâhu alaihi wasallam’. Books mention miracles like these about other Prophets, too. It is written in the fourteenth chapter of the second book of Kings of the Old Testament [and in the seventeenth chapter of the first book of Kings, beginning with the tenth verse] that some of these miracles occurred through Elijah ‘alaihis-salâm’. A similar miracle occurred through Îsâ ‘alaihis-salâm’; it is written in all the Gospels that he fed four or five thousand people with a few pieces of bread and fish. [Matthew, chapter 14, verse 15. Mark, chapter 6, verse 35 and onward.]

8 — The miracle of **Selâm** and **Shahâdat-i-ashjâr**. When a nomad Arab asked Rasûlullah ‘sall-Allâhu alaihi wasallam’ for a miracle, he (Rasûlullah) summoned a tree by the road. The tree pulled up its roots and shuffled towards Rasûlullah ‘sall-Allâhu alaihi wasallam’; when it came in front of him it testified to his prophethood and then went back to its place.

And once a date tree also bore witness to the prophethood of our Prophet ‘sall-Allâhu alaihi wasallam’ and resumed its place.

[There was a date-stump in the Masjîd-i-Nebewî in the blessed city of Medîna. Rasûlullah ‘sall-Allâhu alaihi wasallam’ made his hutbas (speeches) leaning on the stump. When a minber (pulpit used in a mosque) was made for him, he stopped going to the Hannâna.] This date stump began to moan with the loss of Rasûlullah ‘sall-Allâhu alaihi wasallam’. That is, a voice of crying was coming from the stump. All the assembly heard it. When our Master the Prophet ‘sall-Allâhu alaihi wasallam’ got down from the new minber and hugged Hannâna, the voice stopped. He (Rasûlullah) stated, **“If I did not hug it, it would cry with the loss of me till the end of the world.”**

9 — The idols in the Kâ’ba-i-muazzama fell face downwards when he made a signal with his blessed finger. There were three hundred and sixty idols (statues) erected in the Kâ’ba. When the blessed city of Mekka was conquered and Rasûlullah ‘sall-Allâhu

alaihi wasallam' entered Harem-i-sherîf, he pointed to them one by one with a date branch in his blessed hand and at the same time recited the eighty-first âyat of Isrâ sûra, which purported: **"When the right came, the wrong disappeared, it was gone."** The idols fell on their faces. [Most of the idols were tightly fixed to the ground by lead and tin poured into holes made in the rock.]

10 — The miracles of **Ihyâ-i-Mewtâ**, **redd-i-ayn** and **keshf-i-basar**. One day a nomad Arab came to Rasûlullah 'sall-allâhu alaihi wasallam.' Rasûlullah 'sall-Allâhu alaihi wasallam' invited him to Islam. The nomad said that his neighbor's daughter had died, that he loved her very much, and that he would become a Muslim if he (Rasûlullah) resuscitated her. [Rasûlullah 'sall-Allâhu alaihi wasallam' said, **"Show me the girl's grave."** They went together to the grave.] When they were by the grave, Rasûlullah 'sall-Allâhu alaihi wasallam' called the girl by her name. A voice said from the grave: "Yes, sir," and the girl came out of the grave. Rasûlullah 'sall-Allâhu alaihi wasallam' asked her, **"Would you like to come back to the world?"** The girl answered, "No, o Rasûlallah 'sall-Allâhu alaihi wasallam'. I swear by the name of Allah that I feel more comfortable here than I did when I was in my parents' home. A Muslim will be better off in the next world than he is in this world. So I will not come back." Then she went back into her grave.

Jâbir bin Abdullah 'radiy-Allâhu anh' cooked a sheep. Rasûlullah 'sall-Allâhu alaihi wasallam' and the As-hâb-i-kirâm 'alaihimur-ridwân' ate it together. He said, **"Do not break the bones."** He put the bones together, put his blessed hands on them and prayed. Allâhu ta'âlâ resuscitated the sheep. And the sheep went away wagging its tail. [These and other miracles of our Prophet are written in detail in **Mawâhib-i-ledunniyya** by Imâm-i-Qastalânî; in **Shifâ-i-sherîf** by Qâdî Iyâd; in **Hasâis-un-nabî**, by Imâm-i-Suyûtî; and in **Shawâhid-un-nubuwwa** by Mawlânâ Abdurrahmân Jâmî^[1] 'rahmatullahi alaihim ajmaîn'.]

In the Holy War of Uhud one of the eyes of Abû Qatâda 'radiy-Allâhu anh' came out and fell on his cheek. They took him to Rasûlullah 'sall-Allâhu alaihi wasallam'. He placed his eye in its socket with his blessed hand and said: **"O my Allah! Make his eye beautiful!"** This eye was now more beautiful and keener in sight than the other. [One of Abû Qatâda's grandsons came to the caliph 'Umar bin Abd-ul-azîz. When he asked who he was, he

[1] Molla Jâmî passed away in Hirat in 989 [A.D. 1492].

recited a couplet saying that he was the grandson of the person whose eye Rasûlullah had restored with his blessed hand. Upon hearing the couplet, the caliph respected him highly and gave him presents.]

One day a man whose both eyes were blind came up and said: "O Rasûlallah 'sall-Allâhu alaihi wasallam'. Pray for me so that my eyes will open." Rasûlullah 'sall-Allâhu alaihi wasallam' said to him: **"Make a faultless ablution. Then say this prayer: O my Allah! I beg Thee. I ask of Thee through Thine beloved Prophet Muhammad 'alaihi-salâm'. O my most beloved Prophet, hadrat Muhammad! I beg my Allah through you. I want Him to accept my prayer for your sake. Make this exalted Prophet my intercessor! Accept my prayer for his sake."** This person made an ablution and said this prayer for the opening of his eyes. His eyes were immediately opened. [Muslims have always said this prayer and obtained their wishes.]

There was an old man whose eyes had become too clouded to see clearly. When he (Rasûlullah) breathed onto his eyes with his blessed breath, his eyes immediately healed, so that he could see for himself.

Iyâs bin Seleme says: in the Holy War of Hayber Rasûlullah sent me to call Alî 'radiy-Allâhu anh'. Alî 'radiy-Allâhu anh' had an eye sore. Holding his hand, I took him with difficulty. He (Rasûlullah) spat on his blessed finger and put it on Alî's 'radiy-Allâhu anh' eyes. Handing him the flag, he sent him to fight at the gate of Hayber. Hadrat Alî unhinged the door, which they had not been able to open for a long time, and the As-hâb-i-kirâm entered the fortress. Alî 'radiy-Allâhu anh' never had an eye sore again the rest of his life.

They brought him (Rasûlullah) a child that was dumb and insane. Rasûlullah 'sall-Allâhu alaihi wasallam' made an ablution, and they made the child drink the remaining water. The child immediately healed, began to talk, and became sane.

Muhammad bin Hâtib says: When I was a small boy boiling water was poured on me. My body was scalded. My father took me to Rasûlullah 'sall-Allâhu alaihi wasallam'. He put his spittle on the scalded parts with his blessed hands and prayed. The scalds immediately healed.

The inner part of Shurahbil-il-Ju'ff's 'radiy-Allahu anh' hand was swollen, and this case hindered him from holding his sword or the halter of his animal. He petitioned to Rasûlullah 'sall-Allâhu

alaihi wasallam'. Rasûlullah massaged his palm with his blessed hand. He raised his hand, and there was not a sign of the swelling left.

Enes bin Mâlik 'radiy-Allâhu anh' is reported to have related the following event: My mother said to Rasûlullah 'sall-Allâhu alaihi wasallam': "O Rasûlallah! Enes is your servant. Ask a blessing on him." Rasûlullah 'sall-Allâhu alaihi wasallam' supplicated: **"O my Allah! Make his property plentiful and his children numerous. Make his lifetime long. Forgive him his sins."** In the process of time there was an increase in his property. His trees and vines yielded fruits every year. He had more than a hundred children. He lived a hundred and ten years. [Towards the end of his life he said: O my Allah! You have accepted and given me three of the blessings which Your Most Beloved One asked for me! I wonder what will become of the fourth one, the forgiving of my sins? Upon this he heard a voice that said: "I have accepted the fourth one, too. Do not worry about it."]

He (Rasûlullah) sent a letter of invitation to Islam to Husraw, the Persian King. Husraw tore the letter to pieces and martyred the messenger. When the Messenger of Allah 'alaihis-salâm' heard this he was very sorry, and prayed as follows: **"O my Allah! Tear his sovereignty to pieces as he has torn my letter!"** Rasûlullah was still living when Husraw was stabbed to pieces by his son Shîrawayh. During the caliphate of 'Umar 'radiy-Allâhu anh', Muslims conquered all the Persian land, and Husraw's descendants and sovereignty perished completely.

[Esma binti Abû Bekr 'radiy-Allâhu anh' stated: "Whenever we washed the blessed robe worn by Rasûlullah 'sall-Allâhu alaihi wasallam', we gave the water left to ailing people, and they recovered."]

If the priestly author of the book **Ghadâ-ul-mulâhazât** meant some wonderful events that were seen on Rasûlullah 'sall-Allâhu alaihi wasallam' as he was only a child and which have not been transmitted through sahîh (technically acceptable) narrations, we might be silent. [For, one of the stipulations for a mu'jiza (miracle of a Prophet) is that it must happen after the Prophet has disclosed his prophethood. Îsâ 'alaihis-salâm' spoke in the cradle; when he asked for dates from a dry tree, dates came into his hand; as Rasûlullah 'sall-Allâhu alaihi wasallam' was a child, his chest was incised and his heart was taken out, washed and purified; there was always a cloud over his blessed head for shade; stones and trees saluted him: these and other such extraordinary events,

which happened before his prophethood and was publicized, were not mu'jizas. They were karâmats (miracles that happen on people who are loved by Allâhu ta'âlâ and yet who are not prophets). They are called **Irhâs** (beginnings). They are intended to confirm the prophethood. These miracles may happen on the Awliyâ (people loved by Allâhu ta'âlâ), too. Prophets are never inferior to the Awliyâ, nor even before they are informed with their prophethood. Karâmats are seen on them. The mu'jiza takes place a short time after the declaration of prophethood. For instance, if (the Prophet) says such and such an event will happen in a month and if the event does happen, it is a mu'jiza. But it is not necessary to believe his prophethood before the happening of the event. Rasûlullah 'sall-Allâhu alaihi wasallam', showed thousands of mu'jizas after the declaration of his prophethood.]

Some of his miracles of this kind, such as the pouring of water from his blessed fingers, the moaning of the date-stump in the mosque, the idols' falling down on the floor upon his beckoning, his curing the blind, his curing many kinds of illnesses, took place in the presence of thousands of Sahâbîs, were transmitted from generation to generation, were spread and heard everywhere, and their veracity was taken for certain. These miracles of Rasûlullah's 'sall-Allâhu alaihi wasallam' have reached the highest degree of tawâtur. [Tawâtur is a narrative that is told unanimously by those who are the most reliable people of their times and who can by no means agree on a lie, and which therefore forms a piece of absolute knowledge.] For instance, such facts as the bravery of Alî bin Ebî Talîb 'radiy-Allâhu anh' and the generosity of Hâtem-i-Tâi have become widespread and known in the forms of tawâtur; no one, therefore, could deny them. Christianity, on the other hand, has been founded on a narrative told by only one person, i.e. it is the personal account of either Matthew, or Mark, or Luke, or John. The pieces of information which they gave about themselves and the times they lived in teem with suppositions and doubts, and they mostly contradict one another. None of the four Gospels would be accepted as documentary knowledge if they were scrutinized according to the rules of the knowledge of **Usûl-i-hadîth** which the scholars of Hadîth have laid as conditions to be fulfilled by every individual hadîth-i-sherîf narrated for being accepted. [The conditions which Muslims observe in narrating Rasûlullah's 'sall-Allâhu alaihi wasallam' hadîths are very stringent. Since there is no authenticity of narration in the existing Gospels, they cannot

be compared with hadîths with respect to authenticity. Christian priests also have virtually admitted this fact by publishing a number of books proving that the Bible has been defiled by way of implantation, mutilation or miscopying.] As a matter of fact, if such miracles as curing the born blind, healing the skin disease called leprosy, and enlivening the dead, which occurred through Îsâ ‘alaihi-salâm’, were not verified by Qur’ân al-kerîm, no Christian would ever be able to prove that they actually occurred.

In an attempt to deny the miracles of Rasûlullah ‘sall-Allâhu alaihi wasallam’, priests put forward the ninetieth and ninety-first âyats of Isrâ sûra as a proof, which purport:

“We shall not believe you unless you make a spring well up for us in this place [Mekka]. Or you should have date orchards and vineyards amidst which you make rivers flow, [said the inimical polytheists when they were thwarted by the eloquence and grandeur of Qur’ân al-kerîm and the miracles that they saw clearly].” While this proof foils their own purpose, they still claim to prove that Rasûlullah ‘sall-Allâhu alaihi wasallam’ did not show any miracles. And this, in its turn, is never compatible with reason or justice. [In fact, in the âyats that we mention and which the (priests) offer as documents, the polytheists ask for more and more miracles because they have felt amazed, disqualified and incapacitated upon seeing the various miracles, especially that of Qur’ân al-kerîm. This case reveals the priests’ mendacity, let alone supporting their thesis.] It is so strange that while there is no certain or even dependable information as to the real authors or dates of the epistles appended to the four Gospels, and despite the apparent oddities and contradictions in the narratives written in the Biblical copies kept by Christians, they still accept each of their verses as a principle of creed. On the other hand, not even a single letter of Qur’ân al-kerîm has been smeared with interpolation for twelve hundred [now fourteen hundred] years; the da’if hadîths, and the fabled ones have been distinguished from one another by way of scientific and authentic documentation; each of the narratives in the Islamic religion has been proved through numerous evidences; and yet they (the priests mentioned above) insist on protesting the believers (of Qur’ân al-kerîm).

[Those who wish to become informed on the miracles of Rasûlullah ‘sall-Allâhu alaihi wasallam’; we recommend that they read the (Turkish) book **Herkese Lâzım Olan İmân** and also the (English) book **Why Did They Become Muslims?**]

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- ١٧ - المنحة الوهبية في رد الوهابية ويليهِ اشد الجهاد ويليهِما الرد على محمود الآلوسى ويليهِما كشف النور ١٩٢
- ١٨ - البصائر لمنكري التوسل باهل المقابر ويليهِ غوث العباد ٤١٦
- ١٩ - فتنة الوهابية والصواعق الالهية وسيف الجبار والرد على سيد قطب ٢٥٦
- ٢٠ - تطهير الفؤاد ويليهِ شفاء السقام ٢٥٦
- ٢١ - الفجر الصادق في الرد على منكري التوسل والكرامات والخواارق ويليهِ ضياء الصدور ويليهِما الرد على الوهابية ١٢٨